

ILLINOIS CATHOLIC HISTORICAL REVIEW

Volume I

JANUARY, 1919

Number 3

PUBLISHED BY

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

CHICAGO, ILL.

**Statement of the Ownership, Management, Circulation, Etc., Required by the
Act of Congress of August 24, 1912,**

Of ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago, Illinois,
for October 1, 1918.

State of Illinois } ss.
County of Cook }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Joseph J. Thompson, who, having been duly sworn according to law deposes and says that he is the editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The ILLINOIS CATHOLIC HISTORICAL SOCIETY, Postoffice address, Ashland Block, Chicago, Illinois; Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois; Managing Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois; Business Manager, James Fitzgerald, Ashland Block, Chicago, Illinois.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock). The ILLINOIS CATHOLIC HISTORICAL SOCIETY, Ashland Block, Chicago, Illinois, (corporation not for profit; no stockholders).

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None. Exemption claimed on ground that publication is devoted to religious purposes.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

JOSEPH J. THOMPSON, Editor.

Sworn to and subscribed before me this 17th day of October, 1918.

(SEAL)

MICHAEL J. O'MALLEY,
(My commission expires March 8, 1920.)

Illinois Catholic Historical Society

617 ASHLAND BLOCK, CHICAGO

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The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

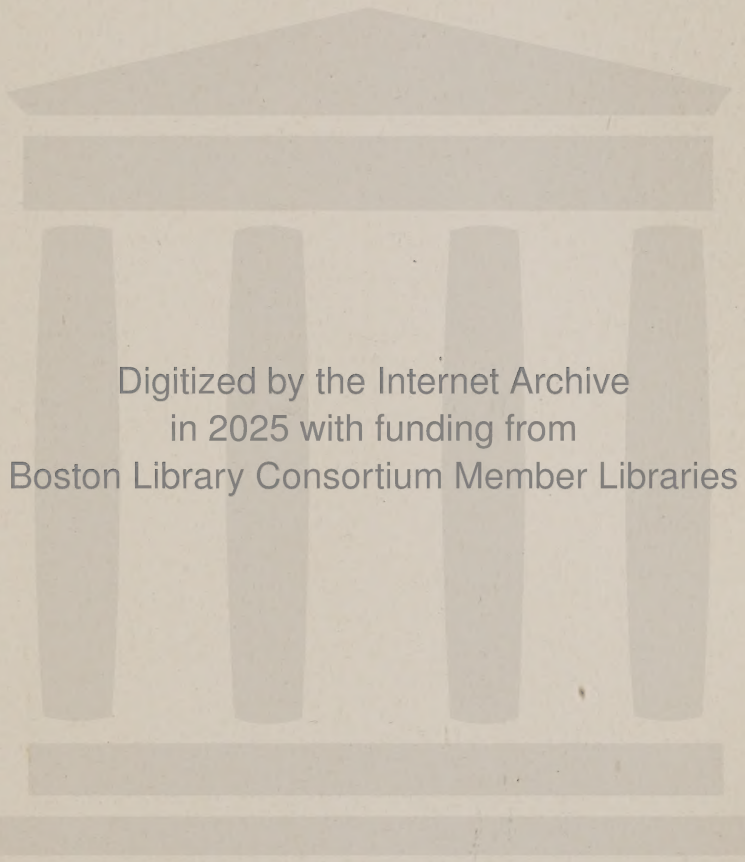
Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

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MOST REVEREND GEORGE WILLIAM MUNDELEIN

Archbishop of Chicago

Honorary President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY

Illinois Catholic Historical Review

VOLUME I

JANUARY, 1919

NUMBER 3

ILLINOIS CENTENNIAL CELEBRATION

UNDER AUSPICES OF ILLINOIS CATHOLIC HISTORICAL SOCIETY

The centenary of the admission of the state of Illinois into the Union, which occurred on Tuesday, December 3, 1918, was most appropriately celebrated by the Catholics of the state. The event brought together a distinguished gathering to attend the first public meeting of the ILLINOIS CATHOLIC HISTORICAL SOCIETY. As a mark of his appreciation of the importance of the new organization and of the significance of the day, His Grace, the Most Rev. George W. Mundelein, D. D., was present.

But there was another notable angle to the event. For the first time the doors of the Memorial Hall of the new Quigley Preparatory Seminary were thrown open and an audience gathered therein to participate in an affair of Catholic import. Thus the program which marked the closing of the first one hundred years of the history of the state of Illinois marked, too, the opening of a new epoch in the history of the Archdiocese of Chicago.

COUNT ONAHAN PRESIDENT

The program arranged for the evening was one of great interest and the speeches and papers were interspersed with vocal, piano and violin numbers that were provided by Miss Vivian Stoik, Miss Kathleen Ryan, Miss Madeline Ryan and Miss Alice Schmauss.

Chairman of the evening was the Reverend Frederic Siedenburgh, S. J., Dean of the School of Sociology of Loyola University, member

of the Illinois State Centennial Commission and one of the founders of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and to whose zeal and untiring efforts chiefly is due the establishment of the SOCIETY. Father Siedenburgh limited himself to the introduction of the various speakers.

The president of the ILLINOIS CATHOLIC HISTORICAL SOCIETY is the Hon. William J. Onahan, Papal Count, who for many years was identified with every Catholic activity of the Archdiocese, and whose memory is one of the best stocked archives of Catholic historical events of the city. Mr. Onahan in his address of welcome dwelt upon the marvelous development not only of the state of Illinois and the city of Chicago, but of the Catholic Church in both. When the speaker first came to the city, he stated, there were only three Catholic churches, while today there are one hundred for each of the three.

Many conjectures expressed by the audience regarding the new hall in which the assembly was held led the chairman to call upon the Very Reverend F. A. Purcell, D.D., rector of the Quigley Preparatory Seminary, to explain to the audience that the building was not as yet completed, but that because of the significance of this first public meeting of the ILLINOIS CATHOLIC HISTORICAL SOCIETY it had been decided to open the hall for the occasion. Huge American flags, the flags of Illinois and centennial posters were used to hide the unfinished parts. Father Purcell promised that a rare pleasure awaited all when in some few weeks the opportunity would be given to the public to inspect this building, proclaimed by many to be the state's most beautiful structure.

MONSIGNOR RIORDAN OFFERED INVOCATION

Following Dr. Purcell's remarks, the Right Reverend Monsignor Daniel Riordan, D.D., pastor of St. Elizabeth's Church, offered a prayer in which he thanked God for the blessings that had been showered upon the state in its hundred years of history, upon the nation in the victory and peace that had been achieved, and upon the Church in that the faithful had proven themselves ever worthy of the freedom and opportunities they enjoyed.

PRAYER

O Almighty and most merciful God, we confess Thy greatness. So great art Thou that we cannot compass Thee. As the heavens are



RIGHT REVEREND MSGR. DANIEL J. RIORDAN
Chairman Board of Trustees
ILLINOIS CATHOLIC HISTORICAL SOCIETY

above the earth, so art Thou above us. Infinite are the gradations in nature from the lowest to the highest; from the mere worm to man, but that gulf separating man from the lowest type of existence can give only a faint idea of the abyss that divides us from Thee. We are as nothing, nothing in Thy sight. Thou art the one absolute Being. O wonderful truth! O inscrutable mystery! We cannot fathom it, neither can we thrust it from our innermost convictions.

What claims can we have upon Thee? O God, be patient with us, for we are Thy children and we humbly acknowledge our indebtedness for all that we have and all that we are. We thank Thee for the country in which it is our great privilege to live, for the love of peace which is so deep-seated in our hearts. We thank Thee, too, for the spirit aroused in us, which, in spite of our love of peace, drove us into the world conflict, counting as nothing wealth, pleasure, life itself when weighed in the balance against sacred covenants and the welfare of mankind. And now, with hearts overflowing with purest joy, we thank Thee for the unexampled triumph of our arms and the return of the peace we love so well. But do not abandon us, we beseech Thee, for our needs are still great, and we put our fullest trust in Thine aid, without which in spite of our resources we are poor and weak, and with which in the absence of all else we are rich and strong and invincible.

Bless us then. Bless our spiritual and temporal rulers; bless those of whose deeds of valor we are justly proud and grant them a safe and speedy return to their homes. And to the dear ones who have paid the great price and tonight under other skies sleep the sleep of death, oh, be merciful to them and grant them eternal rest. Bless us all, and on this, the one hundredth anniversary of the admission of our commonwealth into the proud companionship of the States of our beloved country, bless us as we invoke Thy aid through the intercession of the ever glorious and immaculate Virgin Mother, to whom in the earliest period of our history these parts were dedicated by the great missionaries of old, and fill us with the spirit of those holy men, who, like their great prototype, St. Francis Xavier, whose feast we celebrate today, dared all and suffered all, that Thy name might be magnified in the land and live in our hearts, sanctifying our souls and fitting us for that other and more glorious citizenship in eternity.

Praise, honor, glory and thanksgiving to Thee, O God, Father, Son and Holy Ghost. Amen.

ADDRESS OF ARCHBISHOP MUNDELEIN

Archbishop Mundelein in addressing the meeting said:

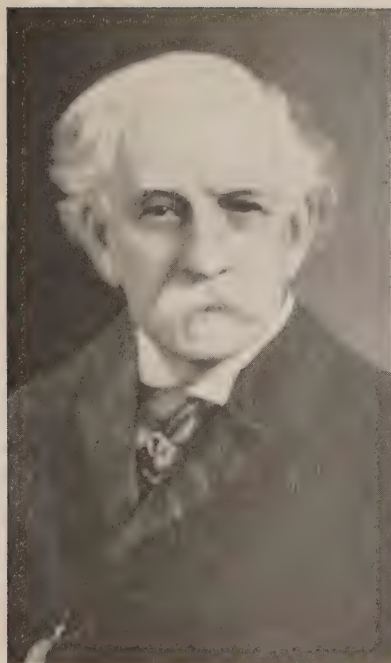
"It seems eminently fitting that this meeting should take place here at this time. For several events are being commemorated on this occasion. First of all a century has passed by since Illinois attained its majority and was admitted as a State into the Union, the family group of commonwealths that make up this nation of ours, the United States of America.

"Who could have foreseen a century ago the marvelous progress Illinois has made and especially the growth of America's greatest inland city, Chicago. Good cause have the citizens of Illinois to celebrate this occasion and to be thankful for the wonderful manner in which God has watched over and blest this State during the first century of its existence.

"There comes a second anniversary of which we speak today for the first time. A quarter century had almost gone by after Illinois' admission into the Union when it was found that the Church had made sufficient progress to warrant a bishop being placed over it to more closely watch and guide its spiritual progress and its ecclesiastical interests. For Illinois was then administered as part of the vast territory of the diocese of St. Louis. The Holy See was petitioned to cut off the State of Illinois and create a separate diocese here with independent jurisdiction over the entire State. And on last Thursday morning, Thanksgiving Day, to the very day and hour, the diocese of Chicago had attained its seventy-fifth birthday anniversary, and three-quarters of a century had been completed of the life and history of this the second largest diocese in the United States. The following spring, in the month of March, the first bishop, Bishop William Quarter, was consecrated in New York City and a few days later began the then long and arduous journey of the more than one thousand miles intervening between his home in New York City and his new abode in Chicago. It seems strange that seventy-two years later, the eighth Bishop and third Archbishop of this See should make the same journey, for the same purpose, but should make in one day what his predecessor needed two months for.

TO CELEBRATE DIAMOND JUBILEE OF DIOCESE

"Some time late next spring we hope, God willing, to celebrate the seventy-fifth anniversary of the consecration and the coming of our first bishop, together with the diamond jubilee of the diocese, in



OFFICERS ILLINOIS CATHOLIC HISTORICAL SOCIETY

William J. Onahan, President; James M. Graham, Vice-President; Margaret Madden, Recording Secretary; Joseph J. Thompson, Editor-in-Chief.

a fitting and memorable manner, something that was not practicable while the world-war still held our people in bondage. Perhaps nothing better illustrates the phenomenal growth of the Church in the United States than the expansion and development of the diocese in Chicago during the seventy-five years of its existence. A few priests, a couple of humble churches then, a handful of people. Today a Catholic population of a million and a half in the State, worshipping in nearly twelve hundred churches and chapels and ministered to by more than fifteen hundred priests. Little could the pioneer bishop of seventy years ago have foreseen how like a handful of mustard-seed his little flock of Catholics would have grown into this myriad of people, gathered from every corner of the world and made up of nearly all of its nations.

“Really, I feel more at home here on Epiphany than any other day in the year, for I always feel the prophet had Chicago in mind when he wrote the words, ‘Lift up thine eyes round about and see, all these are gathered together, they are come to Thee: Thy sons shall come from afar and Thy daughters shall rise up at Thy side. Then shall Thy heart wonder and be enlarged when the multitude of the sea shall be converted to Thee, the strength of the Gentile shall come to Thee.’

DEDICATION OF HISTORIC EDIFICE

“There is another occurrence which furnishes a third reason to make this meeting a memorable one. We are gathered in what has been pronounced by many the most beautiful building in Chicago. It has been erected to serve as one of the milestones in the history of this diocese, as a monument to the bishops who have guided it, and its solemn dedication is to be one of the features of the Diamond Jubilee celebration next year. It was intended as an object of pride for the Catholics of the city and state, as a beautiful addition to the city’s artistic buildings, but more than all else it was intended to provide for the building up, the moulding and the strengthening of the bodies, the minds and the spirit of the future clergy of the diocese, right under our own eyes, bearing in mind the effect upon our own people in the next generations according to the words of St. Charles ‘Qualis Sacerdos, Talis populus,’ as the priest, so the people. The interior of the building itself is an object lesson of the progress the Church makes even in the line of conservation of its forces. We have learned from the experience of the past that too often vocations are

lost or priests rendered helpless because of mistakes made in their early training, by not safeguarding their vocations sufficiently in youth from the attractions of the world, or undermining their general health by insufficient or improper nourishment, recreation, order. And just as the world outside is learning how to conserve the future population by better care of the baby and its mother, so a big diocese like this which, besides its own needs, has a guardianship over the missions must look after the efficiency of the clergy, by the proper training of candidates for the priesthood, by providing them as far as possible both the 'mens sana in corpore sano,' a healthy mind in a healthy body.

THIS FIRST ASSEMBLAGE, THE FIRST PUBLIC MEETING OF THE
ILLINOIS CATHOLIC HISTORICAL SOCIETY

"Now this meeting here tonight in this as yet unfinished auditorium may be regarded as a sort of informal dedication of this part of the building. Many a celebrated gathering will convene here in this room, often will the clergy come to their conference, to be addressed here by eminent ecclesiastics and famous men, but you have the distinction of having occupied it for the first time and the chronicles will record that the ILLINOIS CATHOLIC HISTORICAL SOCIETY was the first to make use of this cheerful, comfortable and artistic auditorium, of which I am quite proud, and convened here for their first public meeting. And in these last few words you have the final reason why this occasion is a memorable one. It has taken us seventy-five years before we succeeded in getting together a Historical Society. The old saying is true enough, 'it's better late than never' and I trust it will be many times seventy-five years before it goes out of existence. I do not think it needs any argument to convince anyone of the desirability of such a Society and its work. But if argument is needed, why you need only go back to the most convincing of all proofs, Holy Writ. After all, the larger portions of the Books of Moses are given over to the history of the chosen people, and I doubt whether the entire Jewish people counted up as big as the Catholic population of Illinois. When the inspired writers of the New Testament finished chronicling the words and deeds of the Savior, they did not finish until they had written a history of the first Christians in the two generations after Christ in the Acts of the Apostles. Now, when in the ordination of a subdeacon the Bishop comes to the admonition he ends it up with about these words: 'If until now you

were careless in Church, henceforth you must be devoted, if until now you have been somnolent, from now on you must be awake.' I might say the same thing to the Catholic men and women, and the clergy too, of Illinois. We have practically no records to show of the past three quarters of a century. Our history is entirely unwritten. Until now, we have lived in the brick and mortar stage. I have often said our progress has been entirely parochial. From now on we must be more united in our work, less parochial, less diocesan even, rather state-wide, even national in our activities. The priest or layman who thinks that the world ends at the parish limits is not farsighted.

A LIBRARY TO PRESERVE, A SOCIETY TO GATHER, AND AN ORGAN TO
PUBLISH OUR HISTORY

"We must make up for the neglect of the past, we must begin to gather, if even in fragments, some of the history of the years that are gone. We have now a building, in which to store our historical documents, the library here is a fitting and safe casket to hold them. We have this Society just founded, to study them, to gather them, and with their magazine to give out the results of their study to the world outside, and to posterity. And this publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters from the Atlantic to the Pacific. It would be a pity to ever have its work discontinued for lack of support. The Society should receive encouragement from every source, and all who possibly can should enroll in its membership and especially in its life membership to safeguard the continuance of this work. I have seen movements of this kind begin, and I have seen them fall, and the reason was generally lack of financial encouragement. Your system of life membership appeals to me as the best I have come across to make your work lasting, to insure its success. I need not add that your work has not only my blessing, it has also my encouragement. It has every aid I can give it."

The set program gotten up as a souvenir and accompanied by an official souvenir State Centennial button was as follows:

PROGRAM

ILLINOIS CATHOLIC HISTORICAL SOCIETY

December Third

Nineteen Hundred and Eighteen

QUIGLEY MEMORIAL HALL

PIANO—Overture.....Miss Vivian Stoik
INTRODUCTION BY THE PRESIDENT.....Hon. William J. Onahan
CHAIRMAN.....Reverend Frederic Siedenbure, S. J.
INVOCATION.....Right Reverend Monsignor Daniel Riordan, D. D.
An Address by His Grace the Most Reverend George W. Mundelein,
D. D., Archbishop of Chicago
ADDRESS—Catholic Women in Illinois.....Miss Margaret Madden
VOCAL SOLO—a) Illinois Centennial Hymn (Moore)
b) When the Boys Come Home...Miss Kathleen Ryan
Accompanist—Miss Madeline Ryan
ADDRESS—Catholic Heroes of Illinois.....Hon. James M. Graham
VIOLIN—a) Andante (Lalo)
b) La Capricieuse (Elgar).....Miss Alice Schmauss
Accompanist—Miss Vivian Stoik
FROM THE EDITOR'S CHAIR.....Mr. Joseph J. Thompson
STAR-SPANGLED BANNER.....By the Audience
I. C. H. S.

1818

1918

The Illinois Catholic Historical Society

cordially invites you

to participate in its celebration of

The Centenary of the Statehood of Illinois

December third, nineteen hundred and eighteen

Quigley Memorial Hall

Rush and Chestnut Streets, in the evening at eight o'clock.

This will be the first public meeting of the Society and the formal opening of the Quigley Hall. Admission will be by card only, and you are requested to send in your acceptance or return the enclosed tickets to 617 Ashland Block.

SOUVENIR INVITATION



REVEREND FREDERIC SIEDENBURG, S. J.
First Vice-President
ILLINOIS CATHOLIC HISTORICAL SOCIETY

The Reverend First Vice-President of the Society, Father Siedenburgh, was particularly felicitous in his introductions as Chairman, and incidentally gave emphasis to the purposes of the meeting and the object of the Society.

Miss Madden's address was a brilliant effort and is reproduced in full in this number. The esteem in which Mr. Graham is held throughout the State and the country and his long years of unselfish devotion to his faith, his country and his race gave additional merit to his address which is also reproduced in full in this number. Mr. Thompson's address was an intimate personal communication to the particular assembly, portions of which have appeared and will hereafter appear in his contributions editorial and otherwise to the ILLINOIS CATHOLIC HISTORICAL REVIEW. The music was of a high order of artistic excellence.

This meeting was epoch-making, and bids fair to go down in Catholic history among the more important events of the most eventful year of American history.

FREDERICK L. HAPPEL.

Chicago.

CATHOLIC WOMEN OF ILLINOIS

To give anything like an adequate account of the contribution of Catholic women of Illinois to the history of our state would be an ambitious enterprise indeed, requiring much painstaking, patient research—well worth the best effort of any student of history. For, while the material is doubtless abundant, it is scattered and most difficult of access. The realization that there are just such unworked mines as this in the history of our state has called into existence the ILLINOIS CATHOLIC HISTORICAL SOCIETY. It is the determination of earnest prospectors that those “having the torch” shall pass it on so that these mines may be explored and made to yield their treasures.

How shall the story of Catholic women of Illinois be told? Shall it be the story of brilliant individuals who appear now and then to dazzle the world, or shall it be rather the story of women’s strength and tenderness; of her virtue and noble purpose; of her courage and patience to meet the quiet needs of every day—the story of what the problem of her time was and how she met it.

From the day when woman’s chief concern was to make a home in the midst of the privations and dangers of frontier life, to keep goodness and the love of God alive in the hearts of her husband and her children, to the day when new conditions led her outside her home into literary, artistic, philanthropic and political lines, the Catholic women of Illinois have met the problem nobly. When we see almost 2,000,000 Catholics in the state, flourishing schools, charities, social service agencies, asylums, reformatories, institutions taking care of every human need, and when we realize that this is the culmination of labors continuing in almost unbroken succession from away back in Kaskaskia in the seventeenth century, shall we not say “that means *good women?*”

In much of this work the identity of the individual woman has been sunk in what she has done just as the name of the nun is lost when she takes up her life work, and her contribution to history is recorded only in the services of her community. However, some names stand out in interesting relief. In the brief time allotted to me, I can mention only a few.

MARY ACCAULT, THE DEVOUT INDIAN WOMAN

Let us look back to the time (1694) when the Jesuit Missioner, Father James Gravier, was ministering to the little settlement among

the Kaskaskia Indians, made up of French trappers, voyageurs and fur traders, some of them intermarried with Indians—not a white woman in the settlement. Here we find the first record of the influence of a Catholic woman in Illinois—an influence quiet, steady, not of the sort which as a rule places a woman's name in history, but which is, nevertheless, the most powerful underlying element in the making of history, *i. e.*, her power for good in her own home.

In his letter to his superior, Father Gravier tells in full how Mary, the daughter of the chief of the Kaskaskias, in order to save the life of the little mission, consented to marry a dissolute French trader named Accault. That story is too long to be told here, but the record of her influence must find place. Let me tell it in the missionary's own words:

The first conquest she made for God was to win her own husband who was famous in this Illinois country for all his debaucheries. He is now quite changed and has admitted to me that he no longer recognizes himself and can attribute his conversion solely to his wife's prayers and exhortations and to the example that she gives him.¹

Is it not safe to say that it is just such women as Mary Accault and the French women who came later to Illinois, who kept this outpost, filled as it was with adventurous spirits, from becoming a lawless society? One cannot read of Old Kaskaskia without being impressed with the goodness, the simplicity, the honesty, the happiness and the virtue of this interesting old town.

THE FIRST WHITE WOMAN IN ILLINOIS

Shall I say a word about the first white woman in Illinois, a Catholic, Françoise le Brise—a brave soul surely to come on a perilous journey from Canada, without any companions of her sex, to this Indian French settlement. Françoise seems to have been the official Kaskaskia godmother. I imagine it was a social blunder to neglect to invite her to officiate, for her name—her mark, rather, appears on almost every baptism recorded for years in the Immaculate Conception Mission.² Miss Atkinson, in her *Story of Chicago and National Development*, says that society may be said to have begun in Illinois with the coming of Françoise le Brise.³

¹ Thwaites' *Jesuit Relations*, Vol. 64, p. 213.

² Mason, *Kaskaskia Parish Records*, Michigan Pioneer collections, V. 5, p. 94.

³ Mason, *Kaskaskia Parish Records*, Michigan Pioneer collections, V. 5, p. 19.

THE MESDAMES MORRISON

How interesting the social life of Kaskaskia was in its best days so different from that of the average frontier town, the gaiety, dancing and the finer social graces testifying to the refining influences of woman. We ought to remember Mrs. William Morrison as a worthy representative of the social life of Kaskaskia, of territorial and early statehood days. So well recognized was her home as a centre of the best in Kaskaskia that it was the scene of the famous ball given in honor of LaFayette during his visit to Illinois in 1825.

GREAT WOMEN OF CAHOKIA

I must not fail to speak of Mrs. Robert Morrison, wife of one of the distinguished brothers who have contributed so much to the history of our state.⁴ Mrs. Morrison is spoken of in the highest terms by Governor Reynolds as a woman of rare intellect and excellent education, an able writer, a recognized leader and power for good in Illinois. "By her example and influence," he says, "almost all who came within her circle became Roman Catholics."⁵

I must not go beyond pioneer days without mentioning two women connected with the history of Cahokia, Madame Beaulieu and Madame La Compt. The first left an impression not only on Illinois but on Missouri, which latter state has honored her by including her name on a monument erected in honor of notable Missouri pioneers. She was a woman of great virtue and distinction. In an interesting case growing out of the expulsion of the Jesuits in Illinois, she was made the plaintiff. Governor Reynolds says of her: "She was the Director-General in moral and medical matters. Many of the young and accomplished ladies courted the society of this old lady for improvement."⁶

And Madame La Compt! To identify her with Cahokia is to speak only of one phase of the life of this remarkable woman, a life which covered a stretch of one hundred and nine years, from 1734 to 1843, that is, from forty-one years before the Revolution to six years after the incorporation of Chicago. There is a temptation to let the imagination run up on what those brave eyes had seen during these eventful years when Illinois passed from France to England, from England to America, from territory to state. What a wealth of in-

⁴ William and Robert were brothers.

⁵ Reynolds, *Pioneer History of Illinois*, p. 135.

⁶ Reynolds, *Pioneer History of Illinois*, p. 347.

formation for an historical society if she had kept a journal telling us of St. Joseph, where she was born, of Mackinac where she lived for some time, of Chicago to which she came in 1756 and of Cahokia where she spent most of her life!

Her great personal influence over the Indians often saved the settlement at Cahokia from probable destruction. When an attack was planned her Indian friends secretly came to warn her to escape. Instead she went directly to their camp on foot alone—knowing this would appeal to the Indians. After staying with them for some time, she would amaze the Cahokians, who were ready for the attack, by appearing at the head of a band of repentant Indians who were painted black to show their grief for their plans against the Whites.⁷

Lack of time forbids a further account of this interesting woman. You will enjoy reading of her and others in Mr. Thompson's forthcoming book⁸ which devotes an interesting chapter to the Catholic women of Illinois.

THE NUNS IN ILLINOIS

The story of the pioneer women of our state cannot be written without telling of another group of remarkable women—the nuns of Illinois. The first nuns to come to the state were those of the Visitation Order who came to Kaskaskia in 1833. Sister Mary Josephine Barber's account of their difficult journey, their disappointment at finding themselves in such a primitive town, their kind treatment at the home of Mrs. William Morrison, while they waited for their own house to be put in readiness, their hardships, their perseverance, their pupils, all make most interesting reading.⁹

At their convent in early Illinois were educated the Morrison girls, the daughter, grand-daughters and nieces of Colonel Menard, first Lieutenant Governor of Illinois. Sister Josephine tells us that but for Menard and the Morrisons, the sisters could not have remained in Kaskaskia.

How suggestive of what these cultured nuns meant to the Western town is the statement of Sister Josephine: "When we first arrived

⁷ Reynolds, *Pioneer History of Illinois*, p. 169.

⁸ *Religious and Racial Elements in Illinois History*.

⁹ *Records of The American Catholic Historical Society*, Vol. 13, p. 1902. Sister Josephine was Jane Barber, the youngest child of Reverend Virgil Horace Barber, formerly an Episcopal minister, afterward a Jesuit. His entire family became converts. See this account reproduced with notes by Miss Helen Troesch in the present number.

there was no piano in the town and many of the inhabitants had never seen one." She gives an interesting account of the singing of the choir accompanied by Miss Sophy Menard who had been taught by the sisters to play. The piano had to be taken for this occasion through the streets from the convent to the Church. It was an event in the town. The sister tells that when an old negress servant was asked whether they had had High Mass she replied, "Not only High Mass, but *very* High Mass."

We have spent some time in southern Illinois. Let us come up to a promising city on the shore of Lake Michigan. Here, too, we have inspiring examples of remarkable women—women whose deeds are their only monuments. I mean the sisters of Chicago, without whom the story of Illinois could not be told.

One hesitates to speak of any order, lest the many which must be omitted for the lack of time would seem to be ignored. If I could mention only one, however, I should name the Sisters of Mercy and in particular Mother Agatha O'Brien, who came here a young woman, twenty-four years of age, with six companions of her order, when the Bishop's residence was a cottage on the shores of Lake Michigan. So great were the hardships of these devoted women that some of the number died of consumption after their first winter. They had to meet even anti-Catholic demonstrations. The cry was raised: "We want neither sisters nor convents here. Chicago can get along without them." But thanks to a bodyguard of devoted Irishmen, the sisters were not molested and soon gained the good will of their enemies.

What were some of the problems Mother Agatha had to meet? That of education—the building of the canal had brought in a great many laborers and their families from the east; then the problems accompanying the immigration resulting from the famine in Ireland. It was Mother Agatha who organized the work of the women of the city in caring for the victims of the terrible ship fever and of the two cholera epidemics which scourged Chicago and which took the life of this remarkable woman.

So terrible was the fear of this disease that it was a brave, self-sacrificing person, indeed, who ventured into the homes of the sufferers. But Mother Agatha and her companion Sisters of Mercy, true to their name, looked upon such work as their duty and when she heard of a family—a father, mother and two children who had been without help for twenty-four hours, she and a companion hastened to their relief. It was this visit in 1854, during the second epidemic, which cost her her life.

It was to take care of the little ones made destitute by the ravages of the early epidemic of cholera that the first orphan asylum in Illinois had been organized by Mother Agatha. It was for support of these asylums that the Catholic Fairs were held which enlisted the active support of Catholic women, whose names are familiar to the older residents, Mrs. Michael Lantry, Mrs. Riordan, the mother of our Monsignor Riordan, and of the late Archbishop of San Francisco, Mrs. Phil Conly, wife of the United States Revenue Collector, Mrs. Daniel Quirk, whose husband was a captain in Colonel Mulligan's regiment, Mary Sullivan Duffy (the mother of our Mr. Onahan), and others.

Then there was the Mercy Hospital, a wonderful story in itself. I cannot leave it without mentioning Sister Mary Ignatius, the first woman registered pharmacist in Illinois. A neighboring druggist had complained that prescriptions were being filled at Mercy Hospital by one who did not possess a State Certificate. It happened that two weeks later the regular state examination for registered pharmacist was given at Springfield. Fifty-eight applicants presented themselves—fifty-seven men and one woman. Of this number four were successful, three men and one woman. The woman was Sister Mary Ignatius, the pharmacist at Mercy Hospital.¹⁰

What a task to make even a list of the superiors of other communities who have done so much for this city! Mother Gallway of the Madams of the Sacred Heart; Mother Agatha of the B. V. M.; Mother Mary of the Nativity, of the Sisters of the Good Shepherd, who began to do their good work in Chicago in the reformation of fallen women before the Civil War, 1859;¹¹ the Franciscan Sisters, who organized the House of Providence as a home and protection to girls out of employment, and many others whose names must necessarily be omitted from so short an account as this. I have not yet mentioned those immortal heroines, the nuns of the battlefield, who went from Chicago with Mother Mary Francis Mulholland at the request of Colonel Mulligan to minister to the suffering at Lexington. Mrs. Mulligan accompanied them and was on board with the Sisters when the boat which attempted to reach Lexington from Jefferson City was attacked by the Confederates. Her name must not be omitted from the list of notable Catholic Women of Illinois. Then,

¹⁰ *The Story of a Great Western Hospital*, by P. G. Smith in *Catholic World*, Vol. 65, p. 792.

¹¹ Mother St. John the Baptist was the first superior.

as now and ever, the Catholic woman was ready—eager—to serve her country. Mrs. Mulligan had the distinction of being appointed by the government a pension agent. She also was appointed a member of the Board of Managers of the Catholic Exposition.

DISTINGUISHED CATHOLIC LAYWOMEN OF A LATER DAY

I must speak here of Mrs. Stephen A. Douglas, a devout Catholic, who brought about the conversion of her husband, the great Stephen A. Douglas. It is not generally known that the orator and statesman was received into the Church on his deathbed by Bishop Duggan.¹² Mrs. Douglas was a loyal citizen of Illinois. She was invited to send her sons under a flag of truce to save their estates in Mississippi from confiscation. She replied that she couldn't think of it. That her husband's dying words were: "Tell them (the children) to obey the constitution and the laws of the country." She added that the children belonged to Illinois and must remain there.¹³

We must not forget Mrs. Buckner T. Morris whose husband was at one time Mayor of Chicago. She herself was a convert. Mr. Onahan was her godfather.¹⁴ Her husband, at one time a candidate of the Know-Nothing Party for Governor, was converted through her influence.

Another distinguished convert (not of Chicago, however), Governor Bissell, was won to the Church by his beautiful wife, the daughter of Elias Kent Kane in whose office the Constitution of the State of Illinois was written.¹⁵ The table on which that constitution was written is at present at St. Ignatius College on 12th Street.

We have been thinking of the pioneer women, of the women who ministered to the educational, moral and humanitarian needs of our state and of those who held positions of prominence in Illinois. Let us not close without mentioning at least two who have added to its literary history—Eliza Allen Starr and Mrs. Margaret Sullivan. The story of Miss Starr's conversion, of her coming to Chicago, of her writings, her lectures on art in her own home and in other homes in Chicago, of her charming personality, the powerful influence of her home—not far from here—as a center of art, education, social and

¹² ILLINOIS CATHOLIC HISTORICAL REVIEW, October, 1918, p. 177, 178.

¹³ Currey, *Chicago, Its History and Its Builders*, Vol. 2, p. 69.

¹⁴ Letter of Mr. Onahan to the writer.

¹⁵ Buckners' *Illinois in 1818*, note page 266.

charitable enterprise, this story, I say, makes us proud of such a woman.

Margaret Sullivan, a brilliant editorial writer on the *Chicago Times* and the *Tribune*, was the most gifted woman journalist of her day. Some of her most famous work was her report for the *Tribune* on the Parnell Commission. She also had the distinction of having been selected as a representative of a syndicate of American newspapers at the opening of the Paris Exposition in 1889.¹⁶

I have thought it best not to attempt to tell of the notable Catholic women of Illinois who are now living. We all know that they are numerous, and that their names are found in every field of service. One of the duties of the ILLINOIS CATHOLIC HISTORICAL SOCIETY will be to collect and preserve the record of their services. Let it not happen that years from now, when some of us are in our eighties, a searcher after truth will find it necessary to come to us and say, "Will you tell me what you remember of what the Catholic women of Illinois did in the world fight for democracy? What did they do to help solve the reconstruction problems after the war—in education, in welfare work, in all various lines of our complex life?" Let it not happen that we shall have to depend upon our memories or upon some treasured souvenirs, which we shall not like to let go out of our possession; but that the record will be so full, so well classified, so concrete, so well verified, so plain, that it will be available to the world as authentic history.

MARGARET MADDEN.

Chicago.

¹⁶ E. G. Davis *Catholic Chicago*, Donahoe's Magazine, Vol. 31.

CATHOLIC HEROES OF ILLINOIS

Address of Hon. James M. Graham before the ILLINOIS CATHOLIC HISTORICAL SOCIETY, December 3, 1918

"The Catholic Heroes of Illinois" is a rather big subject for brief treatment. We are apt, in thinking and speaking about heroes, to give the term too limited a meaning. We are prone to think of it as applicable to merely physical prowess and deeds of daring. When we are cataloging heroes, we are likely to think of Leander as he breasted the waves of the Hellespont to spend a quiet evening with his Hero, or of Leonidas and his three hundred Spartans resisting myriads of Persians, or of Horatius as he "held the bridge in the brave days of old," or of the brave Arnold Winkelried, as he gathered those Austrian spears within the sweep of his arms while he "made way for liberty."

There is another kind of heroism which, while calling for physical daring of the extremest sort, depends even more on moral courage, and which, taken all in all, calls for the very highest type of hero. Heroic deeds of the former kind are usually performed in the sight of others, and under circumstances of the highest stimulation not wholly unmingled with vanity, or by the excitement and the furor and the panoply of war. They are seen of men, they are talked about, written about, and, if the deeds done be daring enough and the circumstances favorable enough, the applause is world wide.

All the world is familiar with the charge of the Light Brigade, but after that charge was ordered and started, what kind of man would he be who was either cowardly enough or courageous enough to drop out of the line. This collective courage is not of as high a grade as is the courage of the individual who, in a quiet, deliberate, unassuming and determined way leaves home and friends and kin, leaves all that people usually hold dear, with little chance of ever seeing them again, and, without any accompaniment of the things which stimulate courage, goes out into the great unknown to face certain danger and exposure of every character—inclement weather, sickness, disease, hunger, contumely, torture and death.

The soldier is ordered to lead a charge—a desperate charge—but he knows he will have with him a number of others. If for a moment his courage droops, it is soon stimulated by pride, lest any should think he lacked it, and by resentment, and the desire for revenge, when a beloved comrade falls by his side, killed or wounded.

But when the Jesuit Priest comes to breakfast in the morning and finds a note under his plate directing him to be ready next day, or even that day, to sail as a missionary to the interior of China, or to the aboriginal inhabitants of Peru, or Mexico, or North America, and he gives prompt and cheerful acquiescence, leaving behind him everything that the children of this world hold dear, it calls for the exercise of the most exalted courage and heroism.

But whether we consider heroes of the one kind or the other, Illinois, in her brief history, furnishes us a list of names so long that their mere enumeration would almost consume the time allotted to me.

It is given to few states or nations to have so long a roll of these moral heroes. Indeed it so happens that our early history is inseparably blended with heroes of this kind, for the Catholic missionaries were the earliest Europeans to visit the country of the Illinois.

Indeed, during the last quarter of the Seventeenth Century, and the first three quarters of the Eighteenth Century, the history of the Catholic missionaries in Illinois is the history of the Illinois country.

Father Marquette, one of the earliest of them, well expressed the motives which urged all of them to undertake the stupendous task of winning the native population to Christianity. On December 8, 1673, (Immaculate Conception Day), he made this entry in his journal:

I was all the more delighted at this news because I saw my plans about to be accomplished, and *found myself in the happy necessity of exposing my life* for the salvation of all those tribes and especially the Illinois, who, when I was at St. Esprit, begged me to bring the word of God among them.¹

This news which so delighted him was an order from Count Frontenac, the French Governor of Quebec, directing him to accompany Joliet on an expedition to discover and explore the Mississippi River.

The story of this wonderful man, this hero of heroes, is so well known that it is not necessary to recite it here.

In the diary from which I have just quoted, he gives the key to all his actions: "I found myself," he says, "in the happy necessity of exposing my life" for the salvation of the Illinois and those other Indian tribes.

He certainly made the most of this "happy necessity," and continued unceasingly to expose his life in the work of bringing the word of God to the aboriginal inhabitants of the Illinois country.

¹ Thwaites' *Jesuit Relations*, v. 59, p. 91.

His heroic efforts were unaccompanied by any of the things which usually stimulate to deeds of daring. There was nothing to urge him on but the call of duty, nothing but devotion to the Master's call, the call to leave the ninety-nine that were safe in the fold, and seek the one which was lost. The only stimulus he had was the stimulus of love and a desire to serve that Master whom he loved far more than he loved his life.

And when, after a life of suffering, death finally came to him, it had no terrors for him, although it found him in the wilderness, practically alone. Indeed it was a source of solace and of gratification to him to be thus enabled to prove his love for that Divine Master whom he had served so faithfully, and almost his last words, spoken in a calm, firm voice, his face radiant with joy, were thanks to God for the favor of permitting him to die a Jesuit, a missionary, and alone, in the wilderness.² Father James Marquette was really and truly one of God's heroes.

A long line of worthy successors followed this courageous and saintly man, any difference between him and those who succeeded him being a difference in degree rather than of character.

Father Allouez; Father Rale, who was afterwards shamefully murdered in the Kenebec country in Maine by a party of New England soldiers who had been hunting him as if he were a wild beast; Father Gravier, whose influence with the tribesmen excited the jealousy and anger of the medicine men to such a degree that they planned a murderous assault on him, from the effects of which he afterwards died; and Father Marest, who was the industrial founder of Illinois; these were all worthy to succeed the heroic Marquette.³

Up to the year 1700, the Kaskaskias lived in the Peoria Country, but in that year, fearing an attack by the Iroquois, they concluded to move westwards across the Mississippi. They finally changed their plans, however, and, probably at the suggestion of Fathers Gravier and Marest, they moved southwards to a point in Randolph County, on the west bank of the Kaskaskia, to which they gave their name, and which is still known as Old Kaskaskia.

In their new location, they were attended by missionary priests, who were, also, worthy successors of Marquette. Father Pinet established a mission at Cahokia near the present site of East St. Louis.

² Relation of Father P. Claude Dablon, S. J. Thwaites' *Jesuit Relations*, v. 59, p. 199.

³ For the successors of Father Marquette see *Illinois Missions, I. The Jesuit Succession*, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 1, July, 1918.

This mission was placed in the hands of Father Bergier, but the climate and the conditions were too severe for him, and in a few years he died, like a true hero, at his post.⁴ The fact that Father Marest walked from Kaskaskia to Cahokia to conduct the funeral services of the dead missionary gives us a glimpse of some of the difficulties with which their lives were filled.

In 1707, Father Marest was joined at Kaskaskia by Father Jean Mermet.

Bancroft has made Father Mermet's name familiar to the readers of his History of the United States. His description of this priest's work so well illustrates the work done by the missionaries generally that I cannot forbear quoting the passage in full:

The gentle virtues and fervent eloquence of Mermet made him the soul of the mission at Kaskaskia. At early dawn, his pupils came to church dressed neatly and modestly, each in a deer skin or a robe sewed together from several skins.

After receiving lessons, they chanted canticles. Mass was then said in the presence of all the Christians, the French and the converts, the women on one side and the men on the other. From prayers and instructions, the missionaries proceeded to visit the sick and administer medicine, and their skill as physicians did more than all the rest to win confidence. In the afternoon, the catechism was taught in the presence of the young and old, when everyone without distinction of rank or age answered the questions of the missionaries. At evening, all would assemble at the chapel for instructions, for prayer, and to chant the hymns of the church. On Sundays and festivals, even after Vespers, a homily was pronounced. At the close of the day, parties would meet in houses to recite the chaplets in alternate choirs, and sing psalms until late at night. These psalms were often homilies with words set to familiar tunes. Saturday and Sunday were the days appointed for Confession and Communion, and every convert confessed once in a fortnight.⁵

Another glimpse of the manner of life these heroes led, and of the sacrifices they were called on to make, is gleaned from a passage in one of Father Marest's letters.

It appears the Peoria Indians were anxious to have a mission established among them, and so on Good Friday, in the year 1711, Father Marest, accompanied only by a couple of Indians, started from Kaskaskia to walk to the Village of the Peorias, a distance of about two hundred miles as the crow flies, but as one must then travel

⁴For the story of the mission at Cahokia, "Holy Family," see *Illinois Missions*, II, *Missionaries Contemporary with the Jesuits*, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 2, October, 1918.

⁵Quoted from Thwaites' *Jesuit Relations*, v. 66, p. 250.

through the pathless forests and prairies, with swamps and streams in the way, probably not less than three hundred miles.

Speaking of this trip, the good Father says:

I departed having nothing about me but my crucifix and breviary, accompanied by only two savages, who might at any time flee through fear of enemies, or abandon me from levity. The terror of these vast uninhabited regions in which for twelve days not a single soul was seen, almost took away my courage.

This was a journey wherein there was no village, no bridge, no ferry boat, no house, no beaten path, and over boundless prairies intersected by rivulets and rivers, through forest and thickets filled with briars and thorns, through marshes, in which we sometimes plunged to the girdle. At night, repose was sought on the grass or leaves exposed to the winds and rains, happy if by the side of some rivulet whose waters might quench our thirst.

Meals were prepared from such game as might be killed on the way, or by roasting ears of corn.⁶

Any reference to the Heroes of early Illinois which does not include Father Pierre Gibault would be incomplete.

He came to Kaskaskia in 1768 at the urgent request of Father Muerin, who had served the people long and faithfully, but who had grown so old and feeble as to be quite unequal to the arduous duties of the time.

During the troublous period preceding the coming of Father Gibault, many of the outlying missions had been sadly neglected. For years no priest had visited Vincennes on the Eastern bank of the Wabash, and conditions there had grown to be deplorable. In the winter of 1769-70 Father Gibault resolved to visit Vincennes, although the Indians were then very hostile, having killed twenty-two white people during the year.

At the imminent risk of his life, he started from Kaskaskia alone, surrounded by deadliest perils all the way; but he accomplished the journey and received a very warm welcome.

Father Gibault and his friend and associate, Francis Vigo, played a part in the conquest of the Northwest territory which it would be difficult to overestimate, a part second only that of George Rogers Clark himself, if second even to him.

Without the sympathy and assistance of Father Gibault and Colonel Vigo, the magnificent territory which now constitutes the states of Indiana, Illinois and Michigan, would have been lost to the then weak and struggling confederation of states, and if this territory

⁶ Marest to Germon, Thwaites' *Jesuit Relations*, v. 66, p. 253.

had remained in British hands, we could not hope to acquire the great Louisiana territory, or any of the lands West of the Mississippi.

Both Father Gibault and Colonel Vigo threw themselves with heart and soul into General Clark's enterprise, giving not only their time and energy but also their worldly means to its accomplishment. Vigo, who was a rich man for that time, gave everything he had to sustain the credit of the young republic, and died a pauper. Father Gibault also gave whatever of worldly goods he had, and, unable to get a single cent in repayment, finally crossed over to the Spanish territory on the West side of the Mississippi, where he afterwards died, probably at New Madrid, Missouri.

It is most extraordinary, and most unfortunate, that the three men, Clark, Gibault and Vigo, who by their courage, energy and patriotic enthusiasm added this tremendously important territory to our national domain, should have spent their entire fortunes in doing it, never receiving a dollar of it back, although their old age was rendered wretched by the pangs of poverty.

And as if to be consistent in its ingratitude, the young republic allowed the first Governor of this magnificent territory, Arthur St. Clair, to exhaust his personal means for necessary public purposes, and then to spend the evening of his life in extreme poverty, and in death to rest in a pauper's grave.⁷

Such experiences as these would seem to make a foundation for the saying that Republics are ungrateful.

When I began, it was not my purpose to devote all my time or even most of it to these moral heroes—the missionaries, but one soon finds in dealing with the heroes of early Illinois, if he observes any law of proportion, that he has to give these very remarkable men the lion's share of his attention, for they were invariably connected in some way with every activity which led to better morals or greater progress, and their connection was usually that of leadership.

It would be unfair, however, not to mention such laymen as Joliet and Tonti, and the gallant—the heroic—LaSalle, that man of whom Parkman says: "He was a tower of adamant against whose impregnable front hardship and danger, the rage of man and the elements, the southern sun, the northern blasts, fatigue, famine and disease, delay, disappointment, and deferred hope, emptied their quivers in vain." "America," he says, "owes him enduring memory,

⁷ For a recital of the life, labors, patriotism and sufferings of Gibault, Vigo, Clark and St. Clair see *The Penalties of Patriotism*, by Joseph J. Thompson, in *Journal of the Illinois State Historical Society*, Vol. 9, No. 4, January, 1917.

for in this masculine figure, cast in iron, she sees the heroic pioneer who guided her to the possession of her richest heritage.”⁸

When we pass from the French regime in Illinois, the proportion of Catholic heroes very naturally diminishes.

While the fundamental law of the new Republic declared in favor of freedom of conscience, and declared all religions to be on a basis of equality, yet as a matter of fact the old church suffered greatly because of discrimination.

The vicious and brutal penal code of Great Britain was evolved and perfected through a century of careful effort, for the very purpose of destroying Catholicism in all British controlled territory. This code contained drastic provisions for the enforcement of illiteracy on all the Catholics. These infamous laws were in force in the colonies, and so, too, was the prejudice resulting from centuries of anti-Catholic persecution. This prejudice found expression in legislation, even during the Revolutionary War.

The very year the Declaration of Independence was adopted—1776—New Jersey and North Carolina both adopted constitutions excluding Catholics from holding any office.

In 1778, South Carolina adopted a constitution making Protestantism the state religion.

In 1779, Massachusetts authorized the various towns to levy taxes for the support of Protestant teachers of piety, religion and morality.

In 1784, New Hampshire adopted a constitution providing for the maintenance of public Protestant teachers, and also providing that all office holders should be members of the Protestant religion.

This spirit was prevalent in the other colonies also, even though not enacted into law. Hence many, if not most, of those who came from the eastern states to Illinois were imbued with these anti-Catholic prejudices.

The Catholics were few and poor, and lacking in education, and in educational facilities.

True, Protestant schools were open to them, but for the Catholic, they were usually proselytizing institutions and were looked on with distrust.

The Catholics, most of whom came from Ireland, labored under the awful incubus of those laws, carefully and shrewdly prepared—as Edmund Burke said of them—“for the oppression, impoverish-

⁸ *LaSalle and the Discovery of the Great West*, Little, Brown & Co., New Library Edition, Vol. III, p. 432.

ment and degradation of the people and the debasement in them of human nature itself."

It should not, then, be surprising if we found a paucity of Catholic heroes in the Illinois of that time. There were nevertheless many who achieved distinction in civil life, like John Edgar and William Morrison, leading business men, Elias Kent Kane and Samuel O'Melvany, jurists and statesmen, and Pierre Menard, the first Lieutenant-Governor of the state.

But it was not long under the new and improved conditions till they began giving a good account of themselves.

Governor William H. Bissell gained great distinction as a soldier in the Mexican war, as a member of Congress, and as Governor of the State.

Major General James Shields achieved even greater distinction.

Born in Ireland, coming to Illinois in youth, without influential friends, aided only by his native ability, his great energy and resolution, he rose to heights reached only by few, and, in at least one or two instances, by no one else.

As a General of volunteers in the Mexican war, he made a most enviable record, and his name is inseparably connected with the victories at Cerro Gordo, Cherebusco and Chapultepec.

Besides holding many very responsible appointive offices in Illinois, he served in the United States senate from three different states, Illinois, Missouri, and Minnesota, a feat never accomplished by any one else.

When the Civil War broke out, he at once tendered his services and received a General's commission from President Lincoln. Shields also enjoys the unique distinction of being the only man who succeeded in defeating Stonewall Jackson during that great struggle.

A statue of General Shields stands today in the Hall of Fame, in the capitol at Washington, as one of two representatives of the State of Illinois.

Where can his record be excelled?

Hero of two wars;

Conqueror of Stonewall Jackson;

United States Senator from three states.⁹

I can only refer briefly to another Illinois Catholic hero of the

⁹ For a satisfactory Life of General Shields see the work of William H. Condon.

Civil War, Colonel James A. Mulligan, the hero of the siege of Lexington, Missouri.

Dissatisfied with the conduct of some Missouri recruits who were then under his command, and who seemed to love peace better than war, he referred to them with disgust, mingled with some native wit, as "invincible in peace, and invisible in war."

He was mortally wounded at the head of his brigade while covering the retreat of the Union army at the first battle of Winchester, Virginia. It was on that occasion he uttered the ever memorable sentiment to the boys who were carrying him away: "Lay me down and save the flag," a sentiment which truly expresses the feelings of the great body of our Catholic people.¹⁰

Neither can I do more than refer to brave General Michael Kelly Lawler, who distinguished himself by his heroic bravery at the siege of Vicksburg, and who contributed so largely to that great victory for the Union cause.¹¹

There are so many names of heroic Illinois Catholics in journalism, in literature, in politics and in business that I shall not enter those fields lest I be guilty of invidious distinctions, but in the field of Jurisprudence I cannot quite overlook such able advocates of justice as the late Thomas Hoyne, Judge John H. Mulkey, Judge Thomas A. Moran, and Judge Edward A. Ryan, one time of Chicago, later for many years Chief Justice of the Supreme Court of Wisconsin, and one of the really great Jurists of America, nor would I be content if I omitted to mention the name of that heroic soul, that patriotic citizen, that Prince of Surgeons, Doctor John B. Murphy.

There is much work to be done if we are to dig out of a neglected past the complete story of our Catholic heroes in Illinois, but I can see only the bright star of hope ahead while we have such a medium as the ILLINOIS CATHOLIC HISTORICAL REVIEW to make permanent record of all matters of present value, and of everything worth while which we can rescue from that neglected past.

JAMES M. GRAHAM.

Springfield, Illinois.

¹⁰ For an appreciation of General Mulligan see Eddy, *Patriotism of Illinois*.

¹¹ For an appreciation of General Lawler see Pub. No. 16, Illinois State Library, p. 101-2.

THE LAZARISTS IN ILLINOIS

In securing a band of Italian Lazarists in Rome, in 1815, for the Louisiana mission, Bishop Du Bourg had uppermost in his mind the desire "to found a seminary as soon as possible."¹ He did not, however, intend to restrict the limits of the activity of the missionaries to the formation of the Diocesan clergy; the contract drawn with them provided they were to "discharge the different functions appertaining to their institute,"² and insisted that "the urgent wants of those souls who have been so long destitute of spiritual assistance will require much zeal on the part of the missionaries, who *will go here and there* to assist them."³ They were to take charge of "the parishes that the bishop may wish to confide to them * * *," until, in the course of time, a sufficient number of priests being provided to replace them in these parishes, they could "restrict themselves to the usual functions of their institute, retaining only those parishes that are annexed to their existing houses." The Lazarists were, therefore, put entirely, with but a few restrictions, at the Bishop's disposal.

During the trying years of the eighteenth century, first under French, then under English regime, the Illinois missions were regarded as mere outposts of Catholicity. In far away Quebec, the Bishops, whilst keeping a watchful eye lest their jurisdiction be encroached upon, were, however, satisfied with administering these missions by proxy, giving to this effect the title and faculties of Vicars-General to some of the priests residing in the country. The War of Independence, and the consequent Americanization of the territory east of the Mississippi at first caused no change of ecclesiastical jurisdiction.⁴ The Canadian Bishops, however, ceased sending missionaries to the Southwest. Nominally the land between the Great Lakes, the Mississippi and the Ohio belonged to the Baltimore Diocese, when the latter was created; it fell to the Diocese of Bardstown in 1808.

Bishop Flaget gave the following account of the Illinois missions in his report to the Holy See, sent after his visitation of the immense field entrusted to his care:⁵

¹ Contract between Bishop Du Bourg and the Missionaries, in *Sketches of the Life of Very Reverend Félix De Andreis*. 1st edit., p. 57.

² Ibid.

³ Ibid, pp. 58-59. Italics ours.

⁴ Rev. F. Beuckman. Civil and Ecclesiastical Jurisdiction in Illinois, in ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 1, pp. 64 and foll.

⁵ April 10, 1815. *Catholic Historical Review*, I, pp. 305-319; we cite here the translation given in that Review.

In the Territory of the Illinois there are three parishes which I also visited the past autumn.⁶ There are two priests there, one of whom was forced to flee on account of the persecution from France into Spain, whence he afterwards crossed to America. He is very much enfeebled by his years.⁷ The other is a Canadian priest who came to these parts with his Bishop's permission.⁸ In these three parishes there are about 120 families, mostly French. The Americans who inhabit these regions are for the most part heretics, and are generally without ministers of their own sects and could be brought into the Catholic faith with little difficulty if there were missionaries who joined to their zeal and doctrine a knowledge of the language of these people. There are no fixed revenues in these parishes. Stipends are paid by the faithful to their pastors.

And a little farther down the prelate adds:

Besides these, on my journey I heard of four French congregations settled in the midst of the Indians, who belonged to my Diocese, one on the upper part of the Mississippi,⁹ one in the place commonly called *Chicago*, another on the shore of Lake Michigan,¹⁰ a fourth near the head of the Illinois river.¹¹ But neither the time nor the war would permit me to visit them.

When Bishop Du Bourg came to establish his residence in St. Louis, he consented to take charge of the Illinois missions and of Vincennes. This arrangement was first modified by the withdrawal of the Lazarists from Vincennes on November 1, 1821,¹² then by the creation of the See of Vincennes (1834), including the eastern portion of the State of Illinois. It came definitely to an end when Pope Gregory XVI erected, on November 28, 1843, the Diocese of Chicago, embracing the whole State of Illinois.

Bishop Rosati explained at length this somewhat anomalous condition of Illinois in his Report to Propaganda dated March 21, 1828:¹³

The boundary line of the Diocese of St. Louis to the East—to the West, which is a desert, there is no need of assigning limits—is constituted by the Mississippi river; so that the State of Illinois and the so-called North-West Territory are outside this Diocese. If these regions were properly settled by Catholics, the ecclesiastical division might well be made to coincide with the civil division; but in proportion to the area the number of the inhabitants is quite small, and among

⁶ These were the parishes of Cahokia, Kaskaskia and Prairie du Rocher.

⁷ The Reverend Donatien Olivier.

⁸ This was Father Savine.

⁹ Probably Prairie du Chien, Wisconsin.

¹⁰ Probably Green Bay, Wisconsin.

¹¹ This seems to refer to Peoria. Cf. Victor Collot, *A Journey to North America*, in *Transactions of the Illinois State Historical Society*, 1908, p. 297.

¹² Spalding. *Sketches of the Life, Times and Character of Bishop Flaget*, p. 233.

¹³ Rough draft in the Archives of St. Louis Archdioc. Chancery.

these Catholics are few. These Catholics are established on the east bank of the Mississippi river. Most of the Catholics of the Diocese of St. Louis are likewise in villages or in districts near the river. In Europe and in countries thickly populated, large rivers are on the outskirts; here in this part of North America, they are centers. On this account both banks of the river are naturally connected together, and would seem to belong to the same Diocese. Owing to the small number of Catholics, it happens that the same priest has charge of parishes, or congregations, as they are called here, situated on both banks of the river; this is even necessary for his maintenance, for none of these parishes is able by itself to support a pastor. Thus, for instance, the rector of Carondelet, in Missouri, looks also after the parish of Cahokias, in Illinois; so likewise the Missionary in charge of Portage des Sioux, west of the Mississippi, visits the settlements and the Catholics east of the river. The Bishop of St. Louis himself, going from one to another of the parishes of his Diocese, has to pass through several parishes of Illinois, because this is the shorter and better road. If, on the other hand, these Illinois parishes were in the Diocese of a Bishop residing at Vincennes, he would have to undertake a two-hundred-mile journey to visit them. For this reason, as soon as the Right Reverend Louis W. Du Bourg established his residence in St. Louis, he was asked by the Right Reverend Bishop of Bardstown to take these parishes under his charge. At the request of the same prelate and of the Bishop of Cincinnati, I, too, continue to take care of them.

These preliminary remarks were necessary to explain the frequent recurrence of the names of the early Lazarists: De Neckere, Timon, Dahmen, Odin, Vergani, Cellini, etc., on the parish-books of Kaskaskia, Prairie du Rocher, Cahokia, etc.: trips to and from "the Barrens" were relatively frequent. These remarks explain also why and how Lazarists were sent from Missouri when there was question of organizing Catholicity along the banks of the Illinois Canal.

The present summary of the work of these missionaries needs not extend beyond pioneer times, that is, beyond the erection of the See of Chicago, in 1843. Past that date, the reader may be referred to the two volumes of the late Father Thomas A. Shaw, C. M.: *History of the La Salle Mission*, and to the memorial volume issued at the occasion of the Silver Jubilee in the Episcopacy of Archbishop P. A. Feehan: *The Catholic Church in Chicago*. Most inconsiderate would it be to speak of yesterday and the day before; of the living, history speaketh not.

THE COMING OF BISHOP ROSATI

A tout seigneur tout honneur. The name of Right Rev. Joseph Rosati, C. M., looms in the Catholic annals of Illinois as it does in those of St. Louis. True it is, that, when he came, a century and a half had elapsed since the tiny seed of Catholicity had been cast in the soil of Illinois by the early Jesuit missionaries. Upon Bishop

Rosati later devolved providentially the task to watch it carefully and water it assiduously. That he did his full duty by this portion of the Lord's vineyard is attested by the fact that almost before his zeal-consumed heart had waxed cold in his Monte-Citorio sepulchre,¹⁴ the Church of Illinois which he had fathered was adjudged fit to be *sui juris* and to live no longer under tutelage.

Rosati's name does not appear on the registers of the old parishes of Illinois during the years which he spent in Missouri as a priest. No wonder, for his absorbing duties at "the Barrens" taxed all his energies and filled every minute of his days: pastor, Seminary head-builder and Rector, Seminary and College professor, and, after De Andreis's death, Superior of his Community and Master of Novices, he was truly a prisoner at "the Barrens." Only two or three times in four years was he able to run up to St. Louis, and always in post haste. Then there was at Prairie du Rocher the saintly Father Donatien Olivier, who attended also Kaskaskia; and if a helping hand were needed, word could be sent to St. Genevieve: Father Henry Pratte was always ready.

But no sooner had the Lazarist Superior received episcopal consecration, and had the care of the northern portion of the Louisiana Diocese been particularly entrusted to him, than he set resolutely to work in the large field which Providence thus opened before his zeal. The duties of a Bishop are not strictly a priest's duties: he may preach, indeed, give missions, baptize, hear confessions, as priests do; but he must, besides, direct his priests, oversee, plan, organize.

Bishop Rosati's first plans were on behalf of the Indians. In view of the Indian missions, Bishop Du Bourg had brought to Florissant, in 1823, a colony of Jesuits, and secured the United States government's aid. It had been arranged that the evangelization of the Indians along the Missouri river and its tributaries was to be entrusted to them; whereas the Lazarists would take charge of the Red men about the Mississippi and the White River, it being agreed that their first establishment was to be at Prairie du Chien, Wisconsin.¹⁵ Whilst a delay of two years was asked before the opening of these missions, no practical steps had yet been taken when, in May, 1824, Bishop Rosati came to St. Louis after his consecration. He had an interview with General Clark, "Red Head," the Indian agent, who insisted on a speedy start of the establishment of Prairie du Chien.

¹⁴ He died in Rome, September 25, 1843.

¹⁵ *Annales de la Propagation de la Foi*, Vol. I, No. 5, p. 70.

The Coadjutor requested that a few Indian boys be sent to Florissant and to "the Barrens," to learn the arts of civilization whilst the novices in both places would get an acquaintance with the Indian language. Five of these boys were sent that summer to Florissant, but none to "the Barrens." The Indian missions up the Mississippi would have been started anyway, had not Bishop Du Bourg's policy of calling nearly all his priests to Lower Louisiana so depleted the upper territory that, in the spring of 1825, only five priests remained there with the Coadjutor¹⁶ to minister to the Catholics of Missouri and Illinois. Never were the early Lazarists able to find again the opportunity which all so much coveted, to spread the Gospel among the Red men.

DIOCESAN VISITATIONS

Among the first duties of the Bishop is the obligation he is under to visit his diocese as frequently as circumstances permit, and to administer the sacrament of Confirmation. True, until November, 1826, Bishop Rosati was only Coadjutor; but even then he had, as pointed out above, received especial commission to look after the spiritual interests of Upper Louisiana, whilst Bishop Du Bourg confined his attention mainly to the southern part of the Diocese. However, whether as Coadjutor, or later as Administrator-Apostolic, and Bishop of St. Louis, Bishop Rosati always entertained with regard to the utility of Confirmation tours the same views as his neighbor and friend of Bardstown. "The Archbishop,"¹⁷ wrote Bishop Flaget, "when I was leaving him for Kentucky, particularly recommended to me the visits of Confirmation as a powerful means of arousing the congregations and renewing the people. The little experience that I have had of these visits has convinced me of the truth of the observation."¹⁸ How Bishop Rosati understood his pastoral duty to the Illinois congregations, a mere glance at the list of his visits of Confirmation as recorded in his *Diary*, bears eloquent witness.¹⁹

¹⁶ *Annales de la Propagation de la Foi*, Vol. II, p. 389.

¹⁷ Archbishop Carroll.

¹⁸ Rev. J. W. Howlett. *Bishop Flaget's Diary*, in *Records of the American Historical Society of Philadelphia*, September, 1918, p. 241.

¹⁹ We extract this list from his *Ephemerides privatae*. Unfortunately part of this *Diary* (June 5, 1829-July 31, 1831) is missing. The gap, however, may be filled by means of the Record, also entitled by him *Ephemerides*, of his official Acts. No entry, likewise, in his *Ephemerides privatae*, from August 18 to October 27, 1834; Bishop Rosati was then absorbed in the immediate preparations for the consecration of the Cathedral of St. Louis.

CAHOKIA:

1824. October 5, Tuesday. Early in the morning, notwithstanding the driving rain, we set out²⁰ for Cahokia, where we arrived about 9 o'clock. I said Mass in the church, giving communion to 47 candidates for confirmation. After Mass, preached to them, and finally administered to them the sacrament of Confirmation.
1827. October 7. Sunday. Said Mass in the Convent chapel.²¹ After breakfast, started with Mr. Saucier and Father Verreydt, S. J. Crossing the river, we found, on reaching the Illinois bank, a number of the parishioners of Cahokias who had come to meet us, and accompanied us to the town. Before the door of the church, found Father Lutz, the pastor, with all the congregation. Assisted at the solemn Mass, at the end of which, after a short address to the people, I gave confirmation to fifty persons.²²
1828. October 26. Confirmed thirty.
1832. June 18. Confirmed thirty-two.
1833. May 5. Confirmed twenty-two.
1835. June 8. Confirmed forty-three.
1836. May 23. Confirmed twenty-nine.
1837. June 18. Confirmed forty-four.
1838. April 22. Low Sunday. Gave first communion to twenty-eight and confirmed thirty-six.
1839. June 2. Gave first communion to forty-nine and confirmed fifty.²³

KASKASKIA:

1827. August 26. Confirmed fifty-six.
1831. November 24. Confirmed twenty-nine. Among the persons confirmed was Mrs. Morrison, formerly very bitter against the Catholics, but now an excellent one.
1833. June 2. Confirmed forty-five.
1834. May 8, Ascension Day. Confirmed twenty-six.
1834. May 9. In the chapel of the Visitation Nuns, I administered the sacrament of Baptism to a young lady sixteen years old, Coelina Genevieve Dodge. Said Mass there. After Mass, administered the sacrament of Confirmation to the same Coelina Genevieve Dodge, also to Mary Helen Dodge, her sister, and Henry Paul Dodge, her brother; they are General Dodge's children.
1835. January 23. Said Mass in the chapel of the Visitation Nuns. Baptized three girls: Sophia Shaw, Catherine Dudlow and Mary Dudlow. Administered the sacrament of Confirmation to Mrs. Davidson.

²⁰ From St. Louis.

²¹ Of the Ladies of the Sacred Heart, St. Louis.

²² In the margin the Bishop wrote: "Confirm. 55;" but this is probably a distraction; the text reads unmistakably: "*quingaginta utriusque* (both words are underlined in the manuscript) *sexus Christifidelibus*."

²³ This increase was due undoubtedly to the school opened at Cahokia a year before by the Sisters of St. Joseph.

²⁴ Be it remembered that there is a gap of two years in the *Diary*.

1835. June 18, Feast of Corpus Christi. After solemn Mass in the church, at which I assisted, confirmed seventeen.
1835. June 19. In the chapel of the Visitation Nuns, confirmed five girls.
1836. May 28. Confirmed six girls in the chapel of the Visitation.
1836. May 29, Trinity Sunday. In the church of the Immaculate Conception, confirmed thirty-six.
1837. July 16. In the chapel of the Visitation, confirmed ten girls.
1837. August 3. Said Mass in the chapel of the Visitation; thither came two by two in procession, preceded by the cross, the boys and girls of the parish who were to be confirmed; for as the old church is in tottering condition, it would be dangerous to gather the people in it. I preached in French and confirmed thirty-five persons.
1838. July 30. Celebrated solemn Pontifical Mass in the chapel of the Visitation, Father Roux being Assistant Priest; Father Odin, Deacon; and Mr. Domenech, subdeacon. After Mass, confirmed thirty-one persons, four of whom were converts. All had come from the Rectory in procession, preceded by the cross, and followed by the pastor in surplice and stole singing the *Veni Creator Spiritus*.
1839. May 9. In the church attended solemn Mass said by Father Dautrelingne, pastor *pro tem*. After the Gospel I preached in English and in French. Gave the sacrament of Confirmation to a man, a convert.
1840. March 22. Said Mass in the chapel of the Visitation; then after the singing of the *Veni Creator Spiritus*, preached in English on the sacrament of Confirmation and administered this sacrament to nine of the convent girls. At 10 o'clock went to the church, assisted at the Mass celebrated by Father Saint-Cyr; preached in English after the Gospel, and in French after Mass, and confirmed twenty-seven persons, closing the ceremony with an exhortation on perseverance.

PRAIRIE DU ROCHER:

1826. September 28. Confirmed twenty-five.
1827. October 10. Confirmed twenty-five.
1828. October 28. Confirmed twenty-three.
1833. May 30. Confirmed twenty-three.
1835. June 21. Confirmed twenty-one.
1836. June 15. Confirmed thirteen.
1837. August 4. Confirmed fourteen.
1838. June 17. Confirmed twenty-one.
1839. May 12. Confirmed twenty-six.

To these must be added the little side trips made to O'Harasburg, Monroe County, from Kaskaskia, on May 14 and 15, 1834, where 24 persons were confirmed; to James' Mills, Monroe County, from Prairie du Rocher, on June 15 and 16, 1836, to administer the sacrament of Confirmation to 14 persons; to Prairie du Long (English Settlement), St. Clair County, on December 21 of the same year: 27 received there confirmation; and finally the extensive tour of two and a half weeks (October 2-19, 1839), through central Illinois, during which 58 were confirmed at La Salle.

THE EARLY SEAT OF THE CHURCH

Among the Illinois missions entrusted to Bishop Rosati's care, those of Kaskaskia and Prairie du Rocher had the first claim upon his solicitude. The prelate, indeed, ever kept a heart-stirring remembrance of that evening of October, 1817, when, on descending the Illinois bluffs after a harassing journey of nine days, he, with Bishop Flaget and Father De Andreis, beheld at a distance the cross looming above the old church of the Immaculate Conception; and, a few moments later, as the sun was sinking beyond the Missouri hills in autumnal splendor, felt their hearts swell to overflowing on hearing the old French church-bell tolling the sweet notes of the *Angelus*. But much more than mere sentiment, did the zeal of God's house enter into the Bishop's solicitude. Kaskaskia, the oldest Illinois town, which but yesterday had been the capital of the young State, was now only an out-mission of Prairie du Rocher, overtaking the rapidly waning strength of saintly, but age-worn Father Donatien Olivier. The church, moreover, much dilapidated, was in sore need of repairs. Furthermore, there were Catholics scattered round about, and they, too, had to be taken care of. Truth to tell, the priests were few at the Seminary, and around "the Barrens" there were a few out-missions to attend. However, the Bishop would see to it that someone went over to Illinois from time to time. The first to be sent was Father Francis Cellini, lately arrived from Louisiana (November 5, 1824) for a visit to the Bishop. Starting from the Seminary on November 22, he returned on the 30th. Here is the Bishop's account of this little missionary trip:

1824. Tuesday, November 30. Return of Father Cellini. He gathered at Mr. O'Hara's the Catholics scattered in Illinois, heard their confessions, gave holy communion to twenty, and confirmed them in their purpose to build a church. On the first Sunday of Advent,²⁵ he celebrated Mass and preached at Kaskaskia, whose inhabitants have undertaken to repair the church in the hope of getting a resident pastor.²⁶

Six weeks later, on January 14, 1825, at the request of the Bishop, Father Cellini was again on his way to Illinois, in order to say Mass at Kaskaskia the following Sunday (January 16), and once more visit the Catholics of the neighborhood. The Bishop's *Diary* has this short entry on the occasion of his return home on the Wednesday of the next week:

²⁵ November 28.

²⁶ Rosati. *Diary*.

Return of Father Cellini from Illinois, where he baptized a girl of twenty years of age, and gave communion to thirty persons of both sexes.²⁷

On January 28, Father Cellini returned to Louisiana, whence, some months later, he started for Europe. Now the Bishop had no one to send from "the Barrens." If, however, some priest of the Seminary happened to go through Illinois on his way to or from St. Louis, he was directed to stop at the various missions and give the Catholics of those places an opportunity of hearing Mass and going to the sacraments. Thus we see, in June, 1825, Father Leo De Neckere, on his return from Louisiana, where he had been sent on account of his health, stop at Prairie du Rocher, where he performed one Baptism,²⁸ at Kaskaskia and at other Catholic settlements of the neighborhood.²⁹

For months, indeed for nearly a year and a half, the Rosati documents are silent on the Illinois missions. We should not wonder at this silence: for on July 22, 1825, the Coadjutor, summoned by Bishop Du Bourg, had gone to Louisiana, whence he returned only four months later. Urgent business again called him South on the 15th of May of the next year. Along with him this time went Father Savine, whose broken health demanded a milder climate. The departure of this worthy clergyman left in the whole of Illinois only one priest, Father Olivier.

That Bishop Rosati, even in these absorbing journeys, did not lose sight of the sad plight of this interesting part of his charge, we have evidence in a letter written from New Orleans, on October 29, 1825, to Father John Baptist Acquaroni. This good Lazarist, after being in America eight years, six of which he had spent at Portage des Sioux, Missouri, had been obliged to return, in 1824, to his native Porto Maurizio. Thinking now of coming back, he had expressed the desire to resume the charge of his Missouri congregation. As, however, the Jesuits had now assumed the care of the Catholics of that whole district, the Bishop declared he would be, on his return, welcome to New Madrid or Kaskaskia, at his choice.³⁰

²⁷ Rosati. *Diary*, January 19, 1825.

²⁸ *Reg. Baptismorum*, etc., June 15, 1825.

²⁹ Rosati. *Diary*: "1825, June 20. Return of Father De Neckere from a mission in the State of Illinois, and Kaskaskia."

³⁰ Father J. A. Acquaroni never came back to America. Whilst he was in Europe, his widowed mother was attacked by a lingering illness, and died. The family, which had been formerly in very fair circumstances, was now involved in heavy debts, and it appears that Father Acquaroni's brother was incapable of

On September 27, 1826, Bishop Rosati was at Prairie du Rocher. He had started from St. Genevieve with Father Dahmen, C. M., the pastor of the old Missouri village, and Mr. Loisel, a subdeacon from the Seminary. He records with emotion the hearty welcome tendered him by Father Olivier,³¹ and tells how he himself, the next morning, September 28, "at half-past seven, celebrated Mass; and after Mass, followed by a short exhortation, administered the sacrament of Confirmation to twenty-five boys and girls."³² Nor is this all. For he, who, as a Bishop, continued to discharge the duties of a country pastor at "the Barrens," was ever eager to do missionary work:

After Mass, heard the confessions of seven Americans living in the neighborhood, who, for fifteen months, had not been able to receive the sacrament of Penance, because there was no English-speaking priest whom they could go to.³³

November 4 found the prelate in St. Louis, whither he had repaired for the consecration of Bishop Portier. There it was he received from Rome official notification of Bishop Du Bourg's resignation, the division of Louisiana into two Dioceses, New Orleans and St. Louis, and his appointment as Administrator-Apostolic of both. After Bishop Portier's consecration (November 5, 1826), Father John Timon, C. M., ordained on September 23, remained in St. Louis to preach the Jubilee indicted for that year; he was to do the same thing through the Illinois towns—Kaskaskia excepted—on his trip back to "the Barrens." He reached the latter place on December 21st. Here is how the Bishop's *Diary* records the spiritual fruits reaped by the zealous and talented young missionary:

Father Timon returns home from his missions in St. Louis and the State of Illinois. At St. Louis there were more than two hundred communions; there were eighty in Illinois.³⁴

Kaskaskia, as has just been intimated, was deemed deserving of a special treatment. To preach the Jubilee there, the Administrator, on his return to "the Barrens," appointed Father John Bouillier, C. M., ordained a few months before.³⁵ In a letter written on Novem-

coping with the difficulties of the situation; owing to these complications, the missionary had to relinquish his desire of returning to America.

³¹ " . . . illucque pervenimus hora circiter quinta, exceptique fuimus peramanter a D. Olivier, Parocho." *Diary*.

³² *Diary*.

³³ *Diary*. September 28, 1826.

³⁴ Rosati. *Diary*. December 21, 1826.

³⁵ March 11, 1826.

ber 20, by Father Odin to Father Timon, then at St. Louis, we learn that "Father Bouillier is now making his retreat, wherein he draws all the fire of love wherewith the Apostles were filled in the Upper Chamber, to enable him to fly in a short while to Kaskaskia."³⁶ The young French missionary set out on December 14; but, owing to persistent contrary wind, unable to cross the river, he returned to "the Barrens" five days later. No doubt but that another, and this time successful, attempt to reach the old Illinois town was made at a later date by Father Bouillier. We may safely surmise so much, for the Bishop himself was able to cross the Mississippi river, though with great difficulty, on January 9, 1827; but as he was then on his way to Kentucky, his *Diary* naturally follows him on this journey, and is silent as to what took place at home in his absence.

His return, six weeks later (February 20, 1827) marked the departure of the last resident priest of Illinois:

Crossing the Mississippi, we arrived at half-past eleven a. m. at St. Genevieve. . . . In the afternoon came Father Olivier, who is going to go with us to the Seminary. This most saintly priest, well-nigh eighty years of age, is now, after thirty years spent on the Illinois missions, quite broken by old age and his labors; still he could hardly be prevailed upon to leave his parish of Prairie du Rocher, where he lived alone, without even a housekeeper, to come and spend the rest of his life in the Seminary.³⁷

For some months priests from the Seminary attended regularly Prairie du Rocher and Kaskaskia. The parish registers of Prairie du Rocher show that Father John Timon and Father Peter Vergani were visiting the parish regularly;³⁸ once or twice a month they went to Kaskaskia. There is reason to believe that of the two, Father Timon, perhaps because he spoke French better, had the preference of the people. At any rate, on August 26, when the Bishop came to Kaskaskia for Confirmation, a number of the parishioners called on him at the house of Mr. Saint-Vrain, where he was staying, to obtain the appointment of a resident priest, and preferably Father Timon who, they said, was held in high esteem by Protestants as well as by Catholics. As, owing to the scarcity of priests, the Bishop could

³⁶ Original in Archives of St. Louis Archdioc. Chancery.

³⁷ Rosati. *Diary*. February 20, 1827. All the earthly belongings of Father Olivier amounted to \$712, which he turned over to the Bishop a few days after reaching "the Barrens." He died at the Seminary on the 29th of January, 1841, at the age of 95 years.

³⁸ March 20, J. Timon: 3 entries; April 1-June 22, Vergani; July 10, Timon: 1 entry; July 22 and 23, Vergani: 2 entries; August 29-September 1, Timon: 9 entries.

dispose of only one for Illinois, it was decided that Father Cellini, appointed pastor of Prairie du Rocher, would give one Sunday every month to Kaskaskia, and that Father Timon would also come one Sunday every month from the Seminary.³⁹

ESTABLISHING THE CHURCH IN GALENA

A few weeks before, exactly the 19th of July, Bishop Rosati had received from the Rev. P. Rafferty, of Brownsville, Pa., a petition which some Catholics of Galena, Ill., had sent him to transmit to the proper authorities. This somewhat *naïve* petition, the first to come from an outlying district of the State, reads as follows:

GALENA, FEVER RIVER, April 29, 1827.

Rt. Revd. Sir:

The solicitude of the numerous body of Catholics assembled in this section of country inspires them with a confident hope that their numbers and their zeal for our holy Religion will entitle them to your favourable notice.

Their means, to support a Priest, are ample, their dispositions are, certainly, corresponding with their means, and they rely with confidence, that, considering these two essential requisites, they are entitled to that favourable notice.

Regarding you, Rt. Revd. Sir, as the Shepherd of the flock and the common father of the people that you will not suffer them to remain without the necessary spiritual food. They, therefore, most humbly and respectfully solicit you to send a Revd. Gentleman to them to supply those spiritual wants. As to pecuniary affairs, they are fully sensible that it is not a component part of your Apostolic situation, yet, knowing the nature of worldly affairs, they consider an ample support necessary. They beg leave to observe that, while they regard their spiritual interests in the first degree, they are not insensible that a suitable provision should be made for the Revd. Gentleman who may administer to them the bread of Eternal life.

Hoping that our application may be attended with the desired success, and as speedily as possible, we have the honor to subscribe ourselves

Rt. Revd. Sir

Your most dutiful & obt. servts.,

PATRICK WALSH,
PATRICK HOGAN,
JAMES FOLEY,
JOHN FOLEY,
MICHL. BYRNE,

Committee.

The names of these committeemen are indicative of the nationality of most, if not of all, of the Catholics of Galena. In transmitting this petition to the Bishop of St. Louis, Father Rafferty wrote:

³⁹ Rosati. *Diary.*

BROWNSVILLE, IN THE STATE OF PENNA., June 18, 1827.

Right Revd. Sir:

These good people hearing of me wrote to me requesting me to go and live with them; they knew not who was their bishop, otherwise they would have written directly to himself and not have sent that to me to direct it for them. For my part I could not think of going to that country on account of my health. Add to this I would not abandon the bishop of Philadelphia. I would be glad to hear from your lordship the situation of your diocese, the number and names of the priests in it; whether the Rev. Mr. Anduse and Mr. Servarie of Baltimore be with you. I beg to be remembered in your prayers and I remain your humble servant

P. RAFFERTY.⁴⁰

The Bishop's *Diary* informs us that, in answer to the foregoing, the prelate wrote on the 4th of August both to Father Rafferty and to Patrick Walsh. Whatever the purport of these letters was, another petition was sent, this time directly, from Galena on October 15:

To the Right Reverend Joseph Rosati, Bishop of St. Louis and Administrator of Fever River, State of Illinois (Sic):

Your petitioners (Catholic inhabitants) of Galena and its vicinity most humbly sheweth that your petitioners (about two hundred in number) are much at a loss in their spiritual concerns from want of a regular clergyman of their profession to be located among them.

They were willing to pay a clergyman whom you may think proper to send here competent to preach in the english language, a salary of five hundred dollars a year and such other perquisites as by custom may entitle him to.

They will build a decent church and other buildings for his private accommodation as their circumstances will afford.

Signed for and in behalf of the R. Catholicks of Galena Fever River Lead mines

PATRICK HOGAN,
THOS. GRAY,
MICHAEL FINNELLY,
JOHN FOLEY,
PATRICK DOYLE,

R. Catholic Committee of Fever River.

Galena, Octr. 15th A. D. 1827.⁴²

This second appeal reached Bishop Rosati in Louisiana, while he was making the canonical visitation of the Diocese. He answered it from Donaldsonville, March 12, 1828. His reply was, no doubt, a confession of his inability to satisfy the desire of these good Irish Catholics; for, writing to the Cardinal Prefect of Propaganda, on the 31st of the same month, he made the following plea:

⁴⁰ Original in Archives of St. Louis Archdioc. Chancery.

⁴¹ Two words missing; the paper is cut off.

⁴² Original in Archives of St. Louis Archdioc. Chancery.

I received lately a letter written in the name of two hundred Catholics of Galena, a town about five hundred miles north of St. Louis. These good people, who are destitute of all spiritual help, ask for an English-speaking priest. Most earnestly I beseech Your Eminence to send to this Diocese either from the College of Propaganda or from the Irish College, two priests who can speak English; for at present I have absolutely no means to provide for the spiritual needs of so many Catholics.⁴³

The same request was repeated the following year, and even though Galena is not mentioned by name in this new letter to Propaganda, it is, no doubt, one of the "towns and districts containing no small number of Catholics, which ask for a priest, but in vain, as there is none at hand to break the bread to the little ones."⁴⁴

To this repeated earnest appeal Cardinal Cappellari made no allusion whatever in his answers, dated respectively October 25, 1828, and June 25, 1829. But Bishop Rosati had lived too long in the Eternal City not to be well acquainted with the ways of the Roman dignitaries. He would not have his request simply ignored; he was eager to impress upon the Cardinal Prefect that it was not one of those ordinary and almost matter-of-course cries of distress wherewith the missionary Bishops are wont to flood the Propaganda offices. Once more, therefore, he reiterated his appeal (February 4, 1830). This time his insistence, no less than the earnestness of his tone, elicited an answer:

You may rest assured, wrote the Cardinal, that I am very sanguine that nothing should be left undone in order to help the commendable zeal of your Lordship for Religion over there. For this reason, it grieves me immensely that there are not presently in the Roman College two young student-priests speaking English, and capable to be sent, as you so earnestly beg, to your Diocese to discharge there the holy ministry.⁴⁵

What Propaganda could not furnish, the Bishop then decided he would try his utmost to find at home. He accordingly resolved, in September, 1830, to send Father Joseph Lutz to visit the Catholics of Galena, and, at the same time, those of Prairie du Chien. Father Lutz's letter of appointment read as follows:⁴⁶

⁴³ Rough draft in Archives of St. Louis Archdioc. Chancery.

⁴⁴ March 15, 1829. Rough draft in Archives of St. Louis Archdioc. Chancery.

⁴⁵ Original in Archives of St. Louis Archdioc. Chancery.

⁴⁶ A transcript of this letter is found in the Register entitled by Father Vanden Sanden, late Chancellor of St. Louis: *Copiae (!?) Litterarum et Documentorum Officialium a Rmo Josepho Rosati Epo. etc., a 14 Januarii 1822 ad 22 Aprilis 1840.*

Whereas in the countries adjoining the Upper Mississippi and especially at the Lead Mines, a great number of our Catholic Brethren is to be found, who deprived of the assistance of spiritual Pastors, for a long time had not in their power to hear the word of God, assist at the holy sacrifice of the Mass, and receive the holy Sacraments: We trusting much in your zeal for our holy Religion, send you as a missionary to said countries, and give you full power of preaching the word of God and administering the Sacraments.

Given at St. Louis this 3d day of September of the year 1830, under our hand and seal and the subscription of our Pro-Secretary.

JOSEPH, Bishop of St. Louis.

Owing to a gap of over two years in the Bishop's *Diary*, we have no means of ascertaining how long Father Lutz remained in the North. Judging, however, from his next visit, this first mission lasted probably several months. At any rate, he was again, in May, 1830, on his way to Galena, this time bearing the following letter of the Bishop to the Catholics of Fever River:⁴⁷

Joseph ROSATI, of the Congregation of the Mission, by the grace of God and of the Holy Apostolic See, Bishop of St. Louis,

To our Beloved Brethren in J. C. The Catholics residing at Fever River, Greeting:

The Rev. Joseph Lutz, a Priest of our Diocese, bearer of these, repairs to your quarters with power from us to preach the word of God and administer the holy sacraments amongst you. And as we have it now in our power to appoint Regular pastors who will reside amongst you, the Rev. Mr. Lutz will make such preparations and arrangements as will enable him to fix his residence in your country, and thereby afford you that Religious assistance of which you have hitherto been deprived. We hope, beloved brethren, that you will avail yourselves of his visit and approach to the holy sacraments of Penance and Eucharist, and moreover exert that zeal which you have so often witnessed⁴⁸ for religion in order to make the necessary preparations for the future residence of your Pastor amongst you. We pray Almighty God to bestow upon you his choicest blessings.

JOSEPH, Bp. of St. Louis.

St. Louis, 25 May, 1831.

Father Lutz was only a forerunner, to prepare the way for the pastor to be appointed. This time he stayed at Fever River four months, visiting again Dubuque and Prairie du Chien, and returning to St. Louis on October 15, 1831.

The first regular pastor was the Rev. John McMahon, missioned to Galena on August 22, 1832, as is recorded in the Register of the official Acts of the Bishop of St. Louis:⁴⁹

⁴⁷ Ibid.

⁴⁸ Evidently the good Bishop sometimes thought in French, even when writing English. That is what he did here: "ce zèle que vous avez si souvent témoigné," that is, manifested, displayed.

⁴⁹ *Copiae Litterarum*, etc.

Joseph ROSATI, etc.

To Rev. John McMahon, Priest of our Diocese, Greeting:

REVEREND SIR—We, fully cognizant of your learning, piety and zeal for Religion, confide to you by these present the care of the Congregations of St. Paul the Apostle, in the district called Rivière aux Fièvres and the town of Galena, as also of St. John the Baptist in the place called Prairie du Chien; and give you all the necessary faculties to administer these churches. And shall the present appointment and the above-mentioned faculties perdure until new provision be made.

Given in St. Louis, at the Episcopal residence, on the 22d of August, 1832, under our hand and seal, and the subscription of our Secretary.

JOSEPH, Bp. of St. Louis.

Nine months later, early in the summer of 1833, Father John McMahon, the interesting history of whose vocation to the priesthood would be well worth telling, died of the cholera.⁵⁰ For a whole year Galena had no priest, until Father Charles FitzMaurice, an Irish priest ordained in Paris, came to St. Louis and offered his services to the Bishop. "I shall send him to Galena," wrote at once the prelate in his *Diary*. Father FitzMaurice, indeed, received his letter of appointment three days later, May 19; but he, too, lasted only a very few months, for in the *Status Dioecesis* drawn up at the end of that year 1834, his name is accompanied by the mention: "Died this year." Again Bishop Rosati had to wait a number of months before being able to send anybody to Fever River. Finally Father Samuel Mazzuchelli, O. P., who had come to reside at Dubuque, Iowa, took charge of Galena as an out-mission.⁵¹

PETITION FROM EDWARDSVILLE

At about the same time that Bishop Rosati received the second petition of Galena, another came to him from a place much nearer home—Edwardsville:⁵²

To the Right Rev. Bishop Rossetti (*sic*):

The undersigned members of the Catholic Church (and all heads of numerous families) humbly represent that they are residents of the town of Edwardsville and vicinity, and anxious to enjoy and reap the benefits of the aid of a preceptor in the due discharge of his holy functions, represent that living so near the old

⁵⁰ It was Governor Reynolds, to whom Bishop Rosati, passing through Belleville on June 26, 1833, had paid a visit, who announced Father McMahon's death to the prelate. *Diary*.

⁵¹ His letter of appointment to this mission is dated June 24, 1835. See as to Father Mazzuchelli's work in Galena, *Memoirs of Father Mazzuchelli*, O. P., W. F. Hall Printing Co., Chicago.

⁵² Original in Archives of St. Louis Archdioc. Chancery.

Catholic settlements, as they do and being entirely destitute of the means of persuing (*sic*) their *religious rites*⁵³ without incurring an expense in traveling, &c., which they are entirely unable to bear, they venture to solicit your lordship to extend to them that relief which they believe your charity will not deny them, of (even) a Quarterly visit by a pastor under your Lordship's Jurisdiction; The undersigned would respectfully set fourth (*sic*) that without such aid and superintending power our little flock (here) like one without a shepherd must remain unprotected; Without any desire or intention to dictate to your lordship on the choice, we would respectfully mention the Rev. Mr. Timon, of whose piety and eloquence, from representation, we have every belief of his great success in this section, well founded hopes may be entertained, that suitable attention to the few (who now have the honor of addressing your lordship) many will be added to them.

The undersigned satisfied that their petition will not pass unnoticed request your Lordship to return so soon as convenient your reply directed to Henry Hambaugh, Edwardsville, Illinois, and your petitioners will as in duty bound ever pray.

H. HAMBAUGH,
MARTIN FEEHAN,
JAMES DOOLING,
JNO. CARROL,
EMANUEL J. WEST.

Edwardsville, January 3, 1828.

P. S.—In addition to the above, other of the profession live in the town and neighborhood.

What measure of success this petition obtained, we do not know for sure. This much, however, we can tell, namely, that the suggestion of the people of Edwardsville that Father Timon who, we see, was in great demand, be sent to them from time to time, was not acted upon. That the Jesuits, who had charge of Florissant, St. Charles, Portage des Sioux and La Dardenne, were requested by the prelate to stretch out a helping hand to these deserving Catholics, and visit them from time to time, seems to be intimated in the Report sent by the Bishop to the Cardinal Prefect of Propaganda, on March 31, 1828, part of which has been quoted above.

(*To be continued.*)

St. Louis.

CHARLES L. SOUVAY, C. M.

⁵³ Underlined in the original.

THE CHURCH IN ILLINOIS IN THE TRANSITION PERIOD

The Change from French to English and from English to American Jurisdiction

When in 1763 the Superior Council of Louisiana had executed its decree of banishment against the Jesuits, and Father Forget Duverger, the last of the Priests of the Foreign Missions, had, as he thought, anticipated the illegal decree by disposing of the mission property at Cahokia and had left the country, there seems to have been no priests left within the boundaries of what is now Illinois, except Fathers Luke and Hyppolite Collet,¹ two Recollect priests, who were brothers, and who labored alone in the field until good old Father Sebastien Louis Meurin of the Jesuits, who had been dragged down to New Orleans under the decree of banishment, was, upon the earnest solicitation of both the Indians and French in Illinois, permitted to return. But this privilege was granted only upon Father Meurin's first pledging himself to the unholy coterie at New Orleans, to recognize only the jurisdiction they assumed to set up.² Father Meurin returned to the Illinois country in 1764, did the best he could to serve all of the Illinois Missions and those on the Spanish side of

¹ Leonard Philibert Collet, who took in religion the name of Luke, was chaplain at the French posts in Pennsylvania, Presquile and Riviere Aux Boeufs. He was born November 3, 1715, ordained 1753. He died September 10, 1765, and was buried at St. Ann's of Fort Chartres and his remains and those of Abbe Joseph Gagon, F. M., also buried there, were removed to St. Joseph's at Prairie du Rocher by Fr. Meurin, S. J., in 1768. The Fathers Collet were both at St. Ann's du Fort Chartres. Father Hippolyte had been there in May, 1759, and Father Luke since May, 1761. They attended St. Ann's at Fort Chartres, the Visitation at St. Phillippes, and St. Joseph's at Prairie du Rocher. Father Hippolyte left in 1764.—Shea, *Life of Archbishop Carroll*, pp. 112, 113.

² Father Sebastien Louis Meurin, born in Champagne in 1707, became a Jesuit in 1729, came to New Orleans in 1741, to Illinois in 1742, died at Prairie du Rocher in 1777, remains removed by Bishop of Chicago, Rt. Rev. James Oliver Vandeveld, S. J., to the Jesuit cemetery in Florissant, Missouri, and there reinterred September 3, 1849. Upon the execution of the decree of banishment, petitions were sent to the authorities to permit at least Father Aubert to remain (letter of Father Philbert Watrim, S. J., translated and published in Alvord and Carter *Illinois Historical Collections*, Vol. X, p. 107). See as to Father Meurin, *Ib.*, p. 118 and pp. 73 and 74. See also letter of Father Meurin to Bishop Briand, Thwaite's *Jesuit Relations*, 71, 33 et seq. See also Shea, *Life of Archbishop Carroll*, p. 114, 115.



EARLY BISHOPS OF THE ILLINOIS COUNTRY

Most Reverend John Carroll, Archbishop of Baltimore; Right Reverend Benedict Joseph Flaget, Bishop of Bardstown; Right Reverend Joseph Rosati, Bishop of St. Louis; Right Reverend Simon William Gabriel Bruté, Bishop of Vincennes.

the river as well, and struggled along until, in response to his earnest pleas, the Bishop of Quebec sent Father Pierre Gibault as his Vicar-General to the Illinois country.

Father Gibault arrived in the Illinois country in September, 1768, and for twenty-one years was the leading spirit of the entire Middle West on both sides of the Mississippi. He restored the Church and brought order out of the chaos that existed. He was a brilliant man, highly educated, eloquent and well informed. He kept abreast of the times and was from the very earliest champion of the American cause, of which he was well informed before George Rogers Clark conceived the conquest of the Northwest; and when Clark, under the authority of the Assembly of Virginia and Governor Patrick Henry undertook the conquest of the Northwest, he became the central figure in the events which led to the espousal by the inhabitants of the Northwest of the American cause. He was not only one of the ablest and most successful priests that had yet been in the Illinois country, but the greatest patriot of the Northwest in Revolutionary times.

In the confusion of political and ecclesiastical jurisdiction which resulted from the short-lived English occupation, Father Gibault was caught in the vortex, condemned by the Canadian Bishop under whose jurisdiction he was originally bound for his espousal of the American cause, and looked upon with suspicion by the Prefect-Apostolic of the United States by reason of false reports which British enemies had spread concerning him, and was, in his old age, driven from the ministry in the field of his life labor, to the Spanish Dominion where he died in obscurity.³

REV. JOHN CARROLL, PREFECT-APOSTOLIC AND BISHOP

When the newly created Prefect-Apostolic, the Very Reverend John Carroll, afterwards Bishop and Archbishop, found himself (in 1790) clothed with jurisdiction over the vast territory composing the then United States of America, he exerted every effort to supply priests to the numerous settlements, which in number were greatly out of proportion to the supply of priests. Under such circumstances, it is not to be wondered at that the Prefect-Apostolic was willing to take almost any ecclesiastic who presented himself and expressed a

³ For extended account of the life and works of Father Gibault see the articles in ILLINOIS CATHOLIC HISTORICAL REVIEW beginning with the July, 1918, number, entitled "*Illinois' First Citizen, Pierre Gibault*," by the present author.

willingness to penetrate into the Western wilds, as the Illinois country was considered by those on the Atlantic seaboard.

The first priest to volunteer for such service was a Discalced Carmelite, Paul de Saint Pierre, who had been a chaplain in Rochambeau's army, fighting with the Americans in the Revolutionary War.⁴ De Saint Pierre applied to Father Carroll in 1784, was given faculties, although the Prefect-Apostolic was not fully convinced of his right to the same, and proceeded to Kentucky where he visited twenty-five families who had immigrated from Maryland to Pottinger's Creek in 1785. From there he went to Louisville, making a brief stay, but arrived in the Illinois country in 1785 and ministered at Cahokia and Vincennes from 1785 to 1790.

Though Bishop Carroll expressed some misgivings relative to St. Pierre, and though La Valiniere sought a quarrel with him, de St. Pierre made a good record in this part, and comes down to us as a faithful and devoted priest, who ministered well to the Catholics of the Illinois country on both sides of the Mississippi and in turn was loved and admired by them.

In this period appears one of the strangest ecclesiastics that ever visited Illinois: a French Canadian, Reverend Peter Huet de la Valinière. In a note in Shea's *Life of Archbishop Carroll*, the author says:

This good but strange and restless priest came to Canada in 1755 with the famous Abbe Picquet. He rescued from the stake a Mrs. O'Flaherty and her daughter, paid for the education of the child and for her profession when she became a sister in Mme. d'Youville's Community. He was driven from Canada at the commencement of the Revolution for his sympathy with the Americans, labored in New York, Philadelphia and Illinois, went to New Orleans, Havana, Florida, Charleston, Stonington, N. Y., Montreal, Split Rock, N. Y., and was killed at Repentigny, Canada, June 29, 1806, by falling from a wagon.⁵

Receiving what he considered commendation of Father Valinière from the Bishop of Quebec, Dr. Carroll made him his Vicar-General for the Illinois country, and sent him West, where he began his labors in 1785, taking up his residence at Kaskaskia, from whence Father Gibault had recently removed to Vincennes. Valinière proved as stormy in Illinois as elsewhere, and after a few years, in which, though

⁴ See letter of De St. Pierre to Tardiveau, translated and published in *Illinois Historical Collections*, Vol. V. Alvord, p. 568, and note 76 *Illinois Historical Collections*, Vol. II, p. 630. Father De St. Pierre was a native of Germany or Holland. Ib.

⁵ *Life of Archbishop Carroll op. cit.* p. 432.

he led an exemplary life and showed the firmest attachment to the Church, he quarreled with almost everybody else interested in the Church, laymen as well as clergies. He gave out bad reports of both de St. Pierre and Gibault, and in general created turmoil.⁶

About this time, Dr. Carroll's earnest appeal to the old world for help was responded to by the Sulpitians, who established a house in Maryland. Amongst the Sulpitian fathers who came at Dr. Carroll's invitation were Reverend Michael Levadoux and Reverend Gabriel Richard.

Bishop Carroll sent Father Levadoux to Kaskaskia where he officiated from February, 1793, to May, 1797, when he was succeeded by Father Richard who remained until 1798.⁷

Father Charles Leander Lusson, a Recollect, was sent by Bishop Carroll to Cahokia in 1798 but abandoned the parish soon afterwards and removed to the Spanish side of the Mississippi.⁸

Fathers Levadoux and Richard were very distinguished priests, Richard becoming one of the most prominent men of the West of that early day. After leaving the Illinois Missions in 1798 he was stationed at Detroit as assistant and afterwards as pastor and took a prominent part in the making of Detroit and Michigan. He brought the first printing press into the State of Michigan, published the first paper in that state, organized several industries, and was not only a spiritual but a civic leader. He was elected to the Federal Congress, being the only Catholic priest ever elected to Congress.⁹

In February, 1799, Fathers John and Donatien Olivier arrived

⁶ For the troubles of La Valinier see Alvord's introduction to the *Kaskaskia Records*, Illinois Historical Collections, Vol. V. Rev. J. B. Culemans of Moline, Ill., has prepared for the ILLINOIS CATHOLIC HISTORICAL REVIEW an exhaustive article on the life of La Valeniere.

⁷ Shea, *Life of Archbishop Carroll*, p. 483.

⁸ *Ibid.*

⁹ At the outset of the war of 1812 Detroit fell into the hands of the British and Father Richard was carried off and confined as a prisoner in Sandwich, Canada. Shea, *Life of Archbishop Carroll*, p. 657. For an excellent sketch of Father Richard see *Life and Times of Rev. Gabriel Richard*, by J. A. Girardin, Michigan Pioneer Collections, Vol. I, p. 481. See Father Gabriel's record in Congress in *A Catholic Priest in Congress*, by Hon. Thomas A. E. Weadock, M. C. Michigan Pioneer and Historical Collections, Vol. 21, p. 432. Father Richard was also a member of the elected territorial legislature of Michigan from 1823 to 1825. *Michigan Pioneer Collections*, Vol. 6, p. 380. He was also one of the organizers of Michigan University.

Father Levadoux was recalled to Baltimore in 1801 and then to France. Shea, *Life of Archbishop Carroll*, p. 489.

in Illinois. Father John was stationed at Cahokia and Father Donatien at Kaskaskia and Prairie du Rocher.¹⁰

Father Donatien Olivier for more than thirty years was the leading spirit and the principal proponent of the Christian religion in the states of Illinois, Indiana and Missouri. He became the Vicar-General of Bishop Carroll in the Illinois country and inducted Bishop Flaget into his See. He was the Tribune of the people and the Herald of the Bishop upon all functions and visitations; a man of singular piety and great eloquence, and most active in all of this difficult period in the experience of the Illinois Church.

The Reverend Donatien Olivier was one among the most pious, zealous and efficient priests who ever labored in the missions of the Mississippi valley. He was universally esteemed and beloved; by the French Catholics he was revered as a saint. His name is still held in benediction among them. He was for many years Vicar-General of the Bishop of Baltimore, for all the missions extending over the present States of Indiana and Illinois. He usually resided, it appears, at Prairie du Rocher, but he visited Kaskaskia, Cahokia, Vincennes, and the other Catholic settlements. He was admired for his childlike simplicity and unaffected piety, which traits he continued to exhibit, in the midst of his apostolic labors, till old age compelled him to abandon the field and seek solace and prepare for death in retirement. He died on the 29th of January, 1841, at the Seminary of the Barrens, in Missouri, at the advanced age of ninety-five years.¹¹

Governor Reynolds, who had personal knowledge of Father Olivier, said of him:

One of the ancient pioneer clergymen was the celebrated Mr. Oliver of Prairie du Rocher, Randolph County. This reverend divine was a native of Italy, and was a high dignitary of the Roman Catholic Church for more than half a century. He acquired a great reputation for his sanctity and holiness, and some believed him possessed of the power to perform small miracles, to which he made no pretensions.¹²

¹⁰ Shea, *Life of Archbishop Carroll*, p. 483.

Rev. Donatien Olivier came to America from France in 1794 in company with Rev. William Louis du Bourg, afterwards Bishop of New Orleans; Rev. John Rivet, afterwards the great patron of education at Vincennes, and Rev. John Moranville. Shea, *Life of Archbishop Carroll*, p. 408.

Father John Olivier left Cahokia in 1803 and went to New Orleans as chaplain of the Ursuline Convent. Bishop Carroll made him Vicar-General of Louisiana. Shea, *Life of Archbishop Carroll*, pp. 594-595.

¹¹ See accounts of Father Donatien's activities in Indiana while Vicar-General of Bishop Carroll for the Illinois country. *The Diocese of Vincennes*, Rev. H. Alerding, pp. 76 et seq. An obituary of Father Olivier appeared in the *Catholic Advocate*, Vol. VI, p. 23.

¹² My Own Times, p. 116-117.

A PERIOD OF SEVERE TRIAL

During the years succeeding the banishment of the Jesuits, the Church in Illinois was most severely tried. For a Government to have done everything conceivable in the deepest malice to discredit the Church through the humiliation of its most successful ministers, was a blow that was hard to survive; and when added to that came the changes of the political and ecclesiastical jurisdiction, bringing in their train the persecution of the leading churchman of the territory, Father Gibault, and the quarrels fomented by Father La Valinière, it would seem strange that the Church was not completely destroyed. It is apparent, however, that though there were losses, yet the prestige of the faith was maintained. It was during this very period that William Morrison,¹³ the leading merchant of Illinois, and John Hay,¹⁴ one of the most widely informed men of Illinois, and Mrs. Robert Morrison,¹⁵ the most highly educated woman to appear in Illinois up to her time, were converted to the Church.

It was of this period, too, that Judge Sydney Breese wrote the twentieth chapter of his *Early History of Illinois* entitled "*The Roman Catholic Church: The Author's Estimate of It*," in the course of which he pointed out the equalizing influence of the church which made for democracy and human progress.

At the same altar knelt the rich man and the poor man, the same ordinances and sacraments were administered to each, and, dying, the same rites performed, and the same "Miserere" and "*De profundis*" chanted. Even in the merri-ments of shrovetide, or "*Mardigras*" as it was termed, in the madcap frolics of the *Guillone*, or in the noisy *charivari*, no other sentiment prevailed than that home-bred American sentiment "I am as good as you are," that is to say, the rights and privileges of everyone of the mass of the community were just as great and no greater than those of another.

¹³ See appreciation of William Morrison Reynolds, *Pioneer History of Illinois*, pp. 160 to 165. Reynolds says: "After due reflection he joined the Roman Catholic Church. He devoted much of his attention to the Church before his death and performed all the duties enjoined upon him with sincere devotion. He died in the arms of the Church praying to God." p. 164-5.

¹⁴ At mature age, he read, reflected and became a Catholic. Reynold's *Pioneer History of Illinois*, p. 230.

¹⁵ She entered thoroughly into the investigation of the various religious systems. She became a Presbyterian, but on further research and much reflection she entered the Roman Catholic Church and became a very warm and zealous member. * * * By her example and influence almost all who came within her circle became Roman Catholics and joined that Church. Reynold's *Pioneer History of Illinois*, p. 166. Reynolds was not a Catholic.

The church edifice of the early day "with its tall spire and gable surmounted by the emblem of the religion to which it was dedicated, with its course architecture, its ample portals, its little font, its rudely carved and latticed confessional, its unsculptured altar and rude paintings awakened * * * a feeling akin to reverence" in the learned non-Catholic jurist in his boyhood days.¹⁶

In speaking of the civilizing influence of the Church the learned judge in another chapter says:

How could the simple forest children resist the influence which is shed over almost everyone who witnesses the nuptial, the baptismal, or the formal rites of that Church?

Judge Breese spoke from experience, for though he was not a Catholic he had been present at weddings, baptisms and funerals, as his signature on the parish records attests, as witness or otherwise.

"Or," he proceeds,

the imposing ceremonies of the sacrifice of the Mass, the illuminated altar with the officiating priest in full canonical vestments—the silver chalice, which, with so many genuflections and solemn obeisances, he places to his lips—the solemn song going to the heart and ravishing one sense, while the incense, widely diffused by its bearer, regales another, all in combination with the carved crucifix exhibiting our Saviour in his suffering.¹⁷

THE MISSION OF OUR LADY OF GOOD HELP—MONK'S MOUND

Besides the missions heretofore noted there was another of much later origin but of peculiar interest. It was the mission of Our Lady of Good Help established on the great mound near Cahokia since called Monk's Mound. This mission was established in 1810 upon grounds donated by a distinguished Catholic Frenchman, Nicholas Jarrot, who offered the domain to the Trappist monks. Accepting the kind offer the community bought also two of the great mounds adjoining and upon the smallest of them erected twenty houses made of logs. The highest and largest of the buildings erected in the center was the church, another the Chapter Room, another the Refectory, all constituting the monastery and dwellings of the community.¹⁸

This early religious community was severely scourged by sickness as was also all of the inhabitants of Illinois at that time, so much so that the territorial legislature passed a law postponing the holding of court in Cahokia and by reason of the scarcity of priests in the Illinois country Father Urbain furnished two members of his community as assistants to Father Donatien Olivier, then resident pastor of the Kaskaskia country and Vicar-General of Bishop Carroll,

¹⁶ Page 210.

¹⁷ *Ibid.*, 139.

¹⁸ McAdams, *The Archaeology of Illinois*. Publication No. 12, Illinois State Historical Library, p. 35.

to assist in the onerous church work of the day. These priests were Father Joseph and Father Bernard. Father Bernard had for his task St. Louis and the two borders of the Mississippi. He was an old man, and, becoming exhausted, died in February, 1811. From thence the suffering of the community was extreme. All sacred vessels except a single one were sold one after another for sustenance. The religious and the lay-brothers fell victims of the epidemic until there was left scarcely a sufficient number to bury the dead. The few survivors by the help of their surrounding neighbors removed to Pittsburgh in 1813. Monk's Mound, their monument, remains, however, and has made Cahokia world renowned.¹⁹

THE DIOCESE OF BARDSTOWN

It was while Father Olivier had the spiritual guidance of the Illinois country that the diocese of Bardstown was erected, the date of that important event being April 8, 1808, and what are now the states of Illinois, Indiana, Ohio, Michigan and Wisconsin were made subject to the jurisdiction of that diocese. Bishop Benedict Joseph Flaget, who had formerly been pastor at Vincennes, was made the first bishop and was consecrated November 4, 1810. Bishop Flaget's first journey from Baltimore to the West as a missionary priest is of much interest to us, especially in view of the fact that through a letter of introduction written by General (Mad Anthony) Wayne to General George Rogers Clark, so prominent in the records of Illinois, the good priest was met by General Clark at Louisville, who escorted him in an armed batteau to Vincennes.²⁰

The jurisdiction thus having been transferred from Bishop Carroll, the succeeding activities of the Church in Illinois were for a time under the guidance of Bishop Flaget, who, almost as soon as he was located, began a visitation of his very extended diocese.

¹⁹ This remarkable pile of earth is the greatest artificial structure in the world. It stands 102 feet high. Its longest axis is 998 feet; the shortest, 721 feet. It covers more than sixteen acres. The great pyramid of Cheops in Egypt is 716 feet square. The temple mound of the Aztecs in Mexico is 680 feet square. In volume the Cahokia pyramid is the greatest structure of its kind in the world. McAdams, *The Archaeology of Illinois*, Publication No. 12, Illinois State Historical Library, p. 46.

²⁰ Bishop Flaget had a letter of introduction from Bishop Carroll to General Wayne, then at Pittsburg, and General Wayne gave him a letter to General George Rogers Clark. He met General Clark, Father Levodoux and Father Richard at Louisville and was escorted by Clark to Vincennes. Shea, *Life of Archbishop Carroll*, pp. 484, 485.

This first visitation extended over the years of 1813 and 1814, and his account of it gives us a quite clear idea of the condition of the Church in Illinois, Missouri and Indiana as well, at that time.

Vincennes was without a resident priest, depending upon occasional visits from Reverend Stephen Theodore Badin, who was the Apostle of Kentucky, and, as before seen, the first priest ordained in the United States, and Reverend Donatien Olivier, stationed at Kaskaskia. Cahokia had been without a priest for a time, but Bishop Flaget at once sent Father Savine there. The first point visited in this journey was Vincennes, and we are told that:

As he approachd the old French town, a large cavalcade, headed by Reverend Donatien Oliviere, came down to meet him, and conducted him to the Church with much pomp.²¹

While in Vincennes upon this occasion, Bishop Flaget blessed and exhorted a company of Rangers setting out for the seat of war to check the English on the frontier. On this visit, too, good Bishop Flaget confirmed eighty-six persons whom Father Olivier had prepared for the reception of the sacrament.²²

From Vincennes he proceeded to Cahokia, where he found Father Savine reaping excellent results.

Everything was in fine order. The congregation was free from debt and had a surplus in the treasury. What was still more consoling was the spirit which animated the people and the knowledge of their religion and duties which they displayed.²³

On the 26th of June, 1814, he confirmed 118 persons. After visiting St. Louis at the request of Bishop Dubourg of New Orleans, Bishop Flaget returned to Illinois and visited Father Donatien Oliviere's parish at Pairie du Rocher, where he confirmed sixty-five.²⁴ By September 14th he was in Kaskaskia.

That old post had a fine Church, 80 feet by 40 feet, with a handsome steeple and a bell dating back to the days of French rule.

He confirmed 110 there at that time and in a subsequent visit thirty-six more.²⁵

During this visitation, Bishop Flaget wrote Archbishop Carroll from the American settlement in Missouri as follows:

²¹ Shea, *The Church in the United States*, 1808-15 to 1843, p. 277.

²² *Ibid.*, 278.

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ *Ibid.*

My visit through the French settlements has been very laborious, but a hundred times more successful than I would have expected; I have confirmed about twelve hundred people, though I confirm none but those who have made their first communion. At least eight or ten priests are wanting in these immense countries, and if some could be put among the Indians who would be willing to receive them, ten more would scarcely do. Pray that God may send me proper ministers to convert or support so many souls that run to perdition for want of assistance.²⁶

From the consecration of Bishop Flaget the Church in Illinois may be said to have been placed under local jurisdiction and subject therefore to greater supervision.

An examination of such church records as still exist would show periods of occasional absence of priests from some of the missions or churches, but there was no time from the year 1700 forward that the Church was not alive and active, or when it was not ministered to by one or more devoted priests.

It appears also that just as fast as a little knot of Catholic settlers appeared anywhere in the territory, a priest from Illinois, Kentucky, Indiana, Missouri or somewhere found them out and established a station amongst them, where, though it was necessary they should ride on horseback or tramp through the woods for miles to reach them, he said mass, heard their confessions and administered the sacraments.²⁷

THE DIOCESE OF ST. LOUIS

Bishop Flaget continued in charge of the whole of Illinois until the erection of the See of St. Louis, to which Pope Leo XII appointed Reverend Joseph Rosati on March 20, 1827, who, by arrangement with the Bishop of Bardstown, administered the Western half of Illinois, and also the Northern part, especially Chicago. During the summer of 1830 Bishop Rosati visited all of the Churches in the Western part of Illinois.

It was in 1833 that the first colony of sisters came to Illinois. Seven nuns of the Visitation from Georgetown, headed by Mother Agnes Brent, left their monastery on the Potomac May 3, 1833, to establish an academy in the ancient town of Kaskaskia.²⁸ Mother Brent was succeeded in 1839 by Mother Seraphine Wickham, who raised the academy to a high degree of efficiency, but the floods of the Mississippi in 1844 drove the nuns from their convent, and they were

²⁶ *Ibid.*, 279.

²⁷ See chapter on Keeping Pace with Settlements, this volume, p.

²⁸ Shea, *The Church in the United States*, p. 430 and 683.

removed by Bishop William Quarter, the first bishop of Chicago, with the young ladies attending the convent,²⁹ to St. Louis by a boat chartered by the bishop.³⁰

It was during Bishop Rosati's tenure that Reverend Charles Felix Van Quickenborne, S. J., re-evangelized the Indians of Illinois and made numerous visitations amongst the white settlers at Springfield and in all the settlements in the northwestern portions of the State.

Bishop Rosati was a most zealous prelate and spared no toil for his church and diocese. He visited all parts of his jurisdiction, however difficult of access, and was found frequently on the Illinois side. One interesting function in Illinois in which the good bishop was the central figure was the baptism of Louis Joseph Kane, son of United States Senator Elias Kent Kane, in 1830. He administered confirmation at Kaskaskia annually from 1830 to 1840 and again in 1842.

An important extension of the Church occurred in Bishop Rosati's time through the organization by Rev. John Mary Iranæus Saint Cyr of St. Mary's Church at Chicago in 1833.

THE DIOCESE OF VINCENNES

Simon William Gabriel Bruté was appointed Bishop of the Diocese of Vincennes erected in 1834 by the Holy See, and accordingly became the Bishop of Indiana with jurisdiction over the eastern portion of Illinois. This great ecclesiastic made four journeys through Illinois. Setting out from Louisville, Ky., in the middle of October, 1834, accompanied by Bishop Flaget and Bishop Purcell, the party crossed the Ohio and proceeded directly towards St. Louis over the prairies of Illinois. On this memorable visit, a stop was made in Salem, half way between Vincennes and St. Louis, where the three prelates warmed themselves by the inn fire and the good Bishop Flaget endeavored to restore the legibility of his breviary, which had been waterosaked during the bishop's exposure, by drying it before the hearth.³¹ On the 26th of October they were in St. Louis and assisted Bishop Rosati at the dedication of his new cathedral:

²⁹ *Ibid.*, p. 683.

³⁰ Bishop Quarter's diary contained the following entry: "I found the nuns at Colonel Menard's being obliged to quit their convent, the water being as high as the second story. The inhabitants of the village were crowded along the bluff to witness much destruction of property and of animals by the water. Chartered the boat Indiana and took the nuns and young ladies (boarders) to St. Louis." See account of Visitation Convent by Sister Josephine Barber.

³¹ *Op. cit.*, p. 74, *Life of Bishop Bruté-Bayley*.

A large body of militia and even the United States troops from the barracks near St. Louis assisted at the ceremony.

On the 28th of October Bishop Bruté was consecrated by the Right Reverend Bishop Flaget assisted by the Right Reverend Bishops Rosati and Purcell.

This was an occasion of great religious activity, and there were sermons each morning and evening preached by the bishops or some of the Jesuit fathers who had a large and flourishing college at St. Louis at the time.³²

Re-tracing his steps with Bishop Flaget, Bishop Purcell, Reverend Abel, Reverend Hitzelberger and Father Petit, the good bishop again crossed Illinois and was met some miles from Vincennes by a cavalcade on horseback and duly installed as Bishop of Vincennes on the 5th of November, 1834.

Taking a little time to look about, Bishop Bruté began his episcopal visitations, and besides other places visited, he says in his letter to the Leopoldine Association:

I visited another Congregation in Edgar County, on the Illinois side of the Diocese, about seventy miles from Vincennes. It is an American Settlement from Kentucky, with some Irish families among them. There are perhaps fifty or sixty families within a circuit of fifteen miles, and I found them as at St. Mary's truly zealous for their religion, and talking of the Church which they would soon build, and the Priest that would soon be sent to them.³³

After the beginning of the New Year, he set out upon another visitation, and tells the members of the Leopoldine Association that:

After Easter, in company with an honest and pious man of Vincennes, I went through Illinois, visiting again Edgar County for the Paschal duty, and then proceeded north as far as Chicago on Lake Michigan. Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter communions, so I gave only a few Confirmations, and three instructions, one on Saturday and two on Sunday, to encourage the rising Catholic Congregation of that most important point. It is now composed of about 400 souls of all countries—French, Canadians, Americans, Irish, and a good number of Germans. The garrison of the Fort, the Commandant, and part of the staff and band of musicians attended. In general, it may be said that the military are always friendly to the Catholics and their services, which they are free to attend if they choose.³⁴

The Diocese of Chicago was erected November 28, 1843, and Right Reverend William Quarter appointed Bishop, whereupon the admin-

³² *Ibid.*, pp. 74 and 74.

³³ *Ibid.*, p. 80.

³⁴ *Ibid.*, p. 83.

istration of the Church in Illinois by Bishops Rosati and Bruté came to a close.

KEEPING PACE WITH SETTLEMENT

The manner in which the Church kept pace with the settlement of Illinois during the years succeeding the English occupation and the Revolutionary War is perhaps best illustrated by following the activities of the priests who labored in the territory.³⁵

Such a review covering the period between the suppression of the Jesuits and the organization of the State into a diocese is found very interesting, due to the fact that though through much of that period there was a certain amount of control through organized ecclesiastical jurisdiction, nevertheless, the priests exercised an extended discretion and regardless of boundaries and limitations sought out the people wherever they were and carried to them the benefits and consolations of religion.

During this period, besides maintaining the old missions at Kaskaskia, Cahokia and Prairie du Rocher, visits were made and stations established wherever a settlement existed.

In this period also, it is interesting to note the labors of the big missionary leaders. Though there were in the neighborhood of one hundred priests who ministered in Illinois from 1765 to 1844, the period which we are here considering, and though all were zealous and effective workers, the names of some stand out in the records. Besides Bishops Flaget, Rosati and Bruté, who made frequent and numerous missionary visits in Illinois, there may be mentioned as notable

³⁵ The population of Illinois in 1800 was 2,358. Father John and Donatien Olivier were here then. Father John remained until 1803 and Father Donatien until 1833. By 1810 the population had increased to 12,282. Several visiting clergymen were here, including Bishop Flaget, notably on November 10, 1814, when the bishop baptized and was Godfather to Pierre Menard's daughter Emilie. Father Joseph and Bernard of the Trappists and Father Rivet of Vincennes also ministered in Illinois during that time. Father Desmoulins came to reside at Kaskaskia in November, 1818, and was in Illinois, travelling to missions and stations until 1833. By 1820 the population had increased to 55,162 and there were here then permanently Fathers Oliviere and Desmoulins and several priests from the surrounding states visited the settlements in Illinois. In 1822 Father Hercule Brassac came to reside in Illinois; in 1824 came Father Francis Celleni; in 1825 Father F. X. Dahmen; in 1826 Father John Timon; in 1827 Father Pierre Vergani; in 1828 Father Peter Doutreluingue. Besides these Father Vincent Baden and Father Charles Van Quickenborne worked in Galena in 1828. There were, in 1826, 20 missions in Illinois. From 1830 the priests multiplied rapidly as will be seen from the text.

examples, amongst the clergy, Very Reverend Pierre Gibault, whose territory was practically boundless; Reverend Gabriel Richard who became one of the most progressive citizens of the Northwest and served with distinction in the Federal Congress; Very Reverend John F. Rivet, perhaps the greatest educator of the West in his time; Very Reverend Donatien Olivier, the foremost man in the territory from 1799 to 1833; Reverend John Timon, C. M., who later became the distinguished Bishop of Buffalo; Reverend Stephen Theodore Badin, the Apostle of Kentucky and for thirty years a leading ecclesiastic of the Northwest; Reverend Charles Felix Van Quickenborne, S. J., who established the Jesuit Vice-Province of St. Louis, re-evangelized the Indians and covered all western Illinois in his missionary journeys; Reverend John Francis Regis Loisel from St. Louis, who evangelized the whole neighboring territory east of the river; Reverend Vitalis Van Cloostere, who served long and faithfully in all the settlements of western Illinois, Reverend John Mary Iraneus St. Cyr, whose first appointment after ordination was Chicago where he organized the Church, and who afterwards evangelized all central Illinois; Reverend James Corbe from Kentucky, who made a wide circuit in southern Illinois; Reverend Samuel Charles Mazzuechelli, O. P., the Missionary of the Dominicans and the Apostle of Minnesota and Iowa, who extended his ministrations so effectively to Galena and the surrounding country; Reverend Timothy Joseph Conway of St. Louis, the Missionary of the State Capitol at Springfield and the faithful attendant of many other places in central Illinois; Reverend John Blasius Raho, C. M., the leader of the Lazarists and perhaps the most active of all the later day missionaries; Reverend Peter Paul Lefevre, afterwards Bishop of Detroit and joint founder with Bishop Martin J. Spalding of the American College of Louvain; Reverend John Lutz, Reverend John Kenny, Reverend Louis Muller, Reverend Remigius Petiot, Reverend Hyppolyte Dupontavice, Reverend Patrick McCabe, Reverend H. Tucker and Reverend Joseph Kunster.

With the certainty of being very much understated, the following will illustrate the development of the Church in Illinois during this period:

MISSIONARIES AND THEIR FIELDS OF LABOR³⁶

1763-1844

Reverend Sebastian Louis Meurin, S. J., Kaskaskia, 1746 to 1768; Cahokia and Prairie du Rocher, 1768 to 1777.

³⁶ This list is made up from data heretofore appearing in this article and from the church directories and parish records of the early churches. "Official" church

Reverend Hypolite Collet, Recollect, 1757 to 1764. St. Anne du Fort de Chartres.

Reverend Luke Collet, Recollect, 1762-65, St. Anne du Fort de Chartres.

Reverend Pierre Gibault, V.-G. of Bishop of Quebec, 1768 to 1792, Kaskaskia, Cahokia, Vincennes, Detroit, St. Genevieve, New Madrid, Prairie du Rocher, 1770-92.

Reverend Paul de St. Pierre, Cahokia, Vincennes, St. Genevieve, Prairie du Rocher, 1785 to 1788.

Reverend Peter Huet de la Valiniere, V.-G. of Prefect Apostolic Carroll, Kaskaskia, Prairie du Rocher, 1785 to 1788.

Reverend Jacobin le Dru, Dominican, Prairie du Rocher, 1789-92.

Reverend Michael Levadoux, Sulpitian, Kaskaskia, 1792-3, Prairie du Rocher, 1792.

Reverend Gabriel Richard, Kaskaskia and Prairie du Rocher, 1793-1798.

Reverend Bernard de Limpach, Capuchin, Kaskaskia, 1793-94.

Reverend Louis Payet, Kaskaskia, 1793-94.

Reverend Peter Janin, Kaskaskia, 1795-97.

Reverend Dom Peter Joseph Didier, Benedictine, Prairie du Rocher, 1798.

Reverend John T. Rivet, V.-G., Residence Vincennes, Prairie du Rocher, 1798-99. Dedicated new church at Cahokia September 4, 1799.

Reverend Charles Leander Lussion, Cahokia, Prairie du Rocher, 1798.

Reverend John Olivier, Cahokia, 1799 to 1803.

Reverend Donatien Olivier, 1799-1803. Kaskaskia, Prairie du Rocher, Pastor 1798 to 1827. Cahokia, Vincennes, O'Haras, 1820.

Reverend Father Des Moulins, Kaskaskia, 1818-33; O'Haras, 1818-1820.

Reverend Hercule Brassac, Kaskaskia, Drury, 1822.

Reverend Francis Cellini, C. M., Kaskaskia, Prairie du Rocher, 1827-30.

directories have been published since an early day (first in 1817) tabulating churches and missions of the Catholic Church in the United States. Lucas and Meyers were early publishers of such directories, and there are a few volumes of the earlier ones extant. The data here given is taken in large part from these directories. These publications are mostly out of print and rare. Miss Catherine Schaefer of Belleville, Ill., has, however, worked over the materials of them for Illinois and in revised form they are being published in the ILLINOIS CATHOLIC HISTORICAL REVIEW beginning with the July, 1918, number.

Reverend Francis Xavier Dahmen, Kaskaskia, 1825-6; Prairie du Rocher, 1829-30; Pastor of St. Genevieve, Mo., 1822-40.

Reverend Pierre Vergani, C. M., Prairie du Rocher, 1827-28.

Reverend John Timon, C. M., Prairie du Rocher, 1826-27; Kaskaskia, 1827-29.

Reverend Vincent Baden, Galena, 1828.

Reverend Charles Felix Van Quickenborne, S. J., Galena, 1828; Sangamon County, 1835.

Reverend Peter J. Doutreluingue, C. M., Kaskaskia, Prairie du Rocher, 1829-30; Cahokia, 1830-36; French Village near Cahokia, 1833; Centerville Station, 1857-72.

Reverend G. Lutz, Galena, 1830.

Reverend P. Borgna, Prairie du Rocher, 1830.

Reverend Stephen Theodore Baden, Sulpitian, Chicago, 1830.

Reverend Victor Pallaisson, S. J., Kaskaskia, 1830-31; Prairie du Rocher, 1830-31; Visitation Convent, Kaskaskia, 1833.

Reverend A. Mascaroni, Prairie du Rocher, 1830-31.

Reverend John Francis Regis Loisel, Prairie du Rocher, 1830; Cahokia, 1838; resident pastor, 1839; French Village near Cahokia, 1838; La Cantine, near Cahokia, 1838; Village Francais St. Clair Co., St. Philipe, Church built by 1839; Belleville, St. Barnabas Apostle, 1839.

Reverend Vitalis Van Cloostere, Prairie du Rocher, 1830-1854; English Settlement, Prairie du Long, Monroe County, 1833; Harrisonville, 1833-34; O'Harasburg, 1834; St. Augustine, 1838; James' Mill, Monroe County, 1838; Kaskaskia, 1844-46.

Reverend J. N. Odin, C. M., Prairie du Rocher, 1832.

Reverend E. Dupuy, C. M., Prairie du Rocher, 1832.

Reverend Mathew Condamine, Kaskaskia, 1832-35; Sangamon County, 1836; Cahokia, 1837.

Rt. Reverend Joseph Rosati, Portage aux Sioux, 1835; Kaskaskia, 1835; Quincy, 1835; Columbia, 1835; Crooked Creek, 1835; Cahokia, 1836.

Reverend John McMahon, Galena, 1833.

Reverend John Mary Iraneus St. Cyr, 1839-44; Chicago, 1833-37; Peoria, 1835-39; Quincy once a month, 1838; Crooked Creek, Hancock County, Resident Pastor, 1839; Marseilles, St. Lazarus Congregation, 1839; St. Augustine, Fulton County, 1839; Commerce at the Rapids, Hancock County, Savior's Congregation, 1839; Kaskaskia, 1840-43.

Reverend P. Lefevre, Prairie du Rocher, 1833; Hancock County,

1838; McDonough County, 1836; Adams County, 1836; Pike County, 1836.

Reverend L. Picot, 1834, English Settlement; Grand Prairie visited four times a year; dwelt at Vincennes, 1834; Raccoon River, French Settlement, 1834.

Reverend Charles F. Fitsmaurice, Galena, 1835.

Reverend B. Roux, Kaskaskia, 1835-38.

Reverend Joseph N. Wiseman, Kaskaskia, 1836.

Reverend Francis B. Jamison, Kaskaskia, 1836.

Reverend Elisha Durbin, Resident in Kentucky, Shauneetown, 1836-41; Carmi, 1836-41; Albion, 1836.

Reverend G. Walters, S. J., Alton, 1837.

Reverend Bernard Shaffer, Chicago, 1837.

Reverend J. B. Healy, Kaskaskia, 1837.

Reverend James Corbe, located at Vincennes, Coffeetown, 1837-38-39; Lawrenceville, 1837; Albion, 1838-39; Carmel, 1840; New Harmony, 1840; St. Francisville, 1839.

Reverend George Hamilton, Upper Alton, 1837; Springfield, 1840.

Reverend Samuel Charles Mazzuechelli, O. P., Galena, 1837-38-39-41; DuBuque Mines, 1837; Irish Grove, Stephenson County, 1842.

Reverend Stanislaus Buteaux, Paris Prairie, Edgar County, 1837-38-39; Thrawl's Station, 1837; Riviere Au Chat, 1837; Darwin, 1839; York, 1839; Edgar County, 1841.

Reverend Felix Verreydt, S. J., Alton, 1838; Grafton, 1838.

Reverend Ambrose G. Heim, Kaskaskia, 1844; Cahokia, 1838; English Settlement, Prairie du Long, 1843; Melville, 1843; New Design near Taptown, 1843.

Reverend Timothy Joseph Conway, Kaskaskia, 1838; Springfield, 1839; Crooked Creek in Hancock County, 1840; located in St. Louis, Commerce at the Rapids, Hancock County, 1840.

Reverend Louis Aloysius Parodi, C. M., La Salle, 1838; Peoria, 1843; Assistant to Father Raho residing at La Salle and visiting most of the places visited by Father Raho.

Reverend Hiliary Tucker, Quincy, 1838-44.

Reverend Augustus Brickweddie, Quincy, 1838-43.

Reverend John Blasuis Raho, C. M., La Salle, 1838 to 1843; Virginia, 1838; Centerville, 1838; Ottawa, 1838-40-41; Peru, 1839-40; Beardstown, 1839; Peoria, St. Philomena, 1839; La Salle Prairie, 1839; Pekin, 1839-44; Kicapoo, St. Patrick's, 1839-44; Peoria, 1840-41-42-43-44; Jacksonville, 1840; Shelbyville, 1840-41; Marseilles, 1840-

41; Black Partridge, ten miles above Pekin, 1840 to 1844; Lincoln, 1840; Lacon, 1843.

Reverend Charles Meyer, German Settlement, 1838-39; St. Thomas near Columbia, 1838-40; other scattered German settlements in St. Clair County, 1839.

Reverend M. O'Reilly, Mt. Carmel, 1839.

Reverend M. Ward of Kentucky, Shauneetown, 1839; Carmi, 1839.

Reverend G. H. Tochmann, Kaskaskia, 1839.

Reverend Richard Bole, Kaskaskia, 1839.

Reverend Father Gandafo, Kaskaskia, 1839.

Reverend F. Czakert, Picquet, German settlement, 1839-40.

Reverend James O'Mera, Chicago, 1837; Mt. Juliet (Joliet), occasional visits, 1837; Grand Calumet, occasional visits, 1839; Small Fork, 1837; Illinois Canal, 1837.

Reverend John Kenny, Prairie du Long, Resident Pastor, 1839; St. Thomas near Columbia, 1839; Silver Creek, 1839; O'Harasburg, 1840; James Mills, 1840; Galena, 1843.

Reverend John Plunket, Mt. Juliet (Joliet), 1840; Illinois Canal, 1840.

Reverend Caspar H. Ostlangenberg, Shoal Creek, St. Clair County, 1839; Libory, St. Clair County, 1840; Galena, 1843-44.

Reverend John B. Escourrier, C. M., Peru, 1840.

Reverend Ubaldus Estang, C. M., Peru, 1840.

Reverend N. Stehle, C. M., Kaskaskia, 1840; Peoria, 1843.

Reverend Constantine Lee, Galena, 1840.

Reverend Henry Fortmann, Shoal Creek now Germantown, 1840; New Switzerland (Highland), 1844.

Reverend Louis Muller, Mt. Carmel, 1840; Picquet Colony, Jasper County, 1840; Lawrenceville, 1841; Vincennes, 1842.

Reverend Louis Ducourday, Coffeetown, 1841; Francisville, 1841.

Reverend Francis Joseph Fischer, Chicago, 1841.

Reverend Maurice de St. Palais, Chicago, 1841.

Reverend de Marchi, C. M., La Salle, 1841.

Reverend Remigius Petiot, Galena, 1841-44; Dixon's Ferry, 1841; Freeport, 1841; Cary's Mill, 1841; Irish Grove, Stevenson County, 1842.

Reverend Hippolyte Dupontavice, Mt. Juliet, 1841; Dresden, 1842; Corktown, 1842.

Reverend Joseph Masquelet, Teutopolis, 1841; Picquet, German Settlement, Jasper County, 1843.

Reverend Joseph Paquin, C. M., Kaskaskia, 1842.

Reverend John Guguen, Small Fork, 1842; Little Fork, Little Port, Lake County, and four other towns, 1844.

Reverend Patrick McCabe, C. P., Kaskaskia, 1842; Alton, 1843; English Settlement, Prairie du Long, 1844; Harrisonville, 1844; James Mills, 1844.

Reverend M. Cereos, C. M., Springfield, 1843.

Reverend B. Rolando, C. M., Springfield, 1843-44.

Reverend Michael Carroll, Upper Alton, 1844.

Reverend H. Tucker, Versailles, 1844; Mt. Sterling, 1844; Pittsfield, 1844.

Reverend Joseph Kunster, German Settlements, Teutonio, 1844; St. Thomas near Columbia, 1844; Belleville, 1844.

Reverend Father Montuori, C. M., Peoria, 1844.

Reverend N. Mullen, Picquet, German Settlement, Jasper County, 1844.

Such is the roster of priests and the field of their activities in Illinois from 1763 to 1844 as disclosed by the records.

If it be said that part or all of the records are from biased sources we may turn to a Protestant source for information as to the condition of the Catholic Church near the end of this period. The Home Missionary Society in June, 1842, published the following warning to its readers and co-workers:

Foreign Papists are planting our fairest territories thick with their schools, colony after colony of men of a strange tongue and stranger associations are possessing themselves of our soil and gathering around our ballot baxes. In Missouri, Illinois and Arkansas there are seventy-four priests with literary institutions of every grade in which at least a thousand youths are now training.³⁷

The great bulk of these were in Illinois and as above shown there were even more "Papists" than the *Missionary* thought.

JOSEPH J. THOMPSON.

Chicago.

³⁷ Annual Report of the Home Mission Society (Protestant), June, 1842, quoted by Carrie Prudence Kofoid in Publication No. 10 of the Illinois Historical Library, p. 323.

FATHER DE LA VALINIERE, "REBEL" AND ILLINOIS MISSIONARY

The first white settlers of Illinois came through Canada. They were either Frenchmen or French Canadians, and Catholics. Catholic missionaries had blazed the path for them and become the advance guard of civilization. Their exertions were conciliating the Indians and making possible the progress of the white men who were soon to dispossess the aborigines and exploit to their fullest extent the dormant resources of the country. The missionaries stayed with them, endeavoring to organize them into well-regulated parishes. And Canada continued to supply the priests to the frontier communities of the "American Bottom" where savage and civilized life mixed, not always to the benefit of the latter.

But the moment the Thirteen Colonies proclaimed themselves an independent nation and made good their claim on the battle field, the position of these Canadian priests in hostile territory became anomalous. Father Gibault's thorough "Americanism" won him much commendation and the whole-hearted confidence of the American authorities. But he lost his standing with his ecclesiastical superiors in Canada as well as with the English civil and military authorities of that colony. Nor was he the only one to find himself in this distressing quandary. Father Pierre Huet de la Valinière, the subject of this sketch, underwent even greater trials and tribulations. His own excitable and restless disposition was doubtless partly responsible for many an episode in his checkered career. But he seemed to favor the cause of America from the first days of the Revolution, and this was to a large extent the source of his manifold woes. In his picturesque life there is much to attract and not a little to condemn. Yet the turbulent days through which he passed, especially in the Illinois country, then abandoned by Congress to lawlessness and anarchy, go far to explain some of his shortcomings.

I

Pierre Huet de la Valinière was born at Varade, France, January 10, 1732.¹ His classical studies were made at the College of Nantes.

¹ The documents relating to his life have been gathered from various sources and published by Martin I. J. Griffin in the *American Catholic Historical Researches*, 1906, p. 203 ff. These documents were partly reproduced by Mr. Griffin in Vol. I, p. 75, ff. of *Catholics and the American Revolution*. The original

Feeling called to the priesthood, he entered the Grand Séminaire of that city November 12, 1752. Having been ordained subdeacon, he went to Paris to enter the Seminary of St. Sulpice and to become a member of that community. The American mission fields, whither so many of his compatriots had gone before to convert the Indians and to die in the attempt, presented an irresistible attraction to one of his lofty zeal and fiery nature. Leaving France on April 13, 1754, he landed in Montreal on September 9. The following year, on June 15, Bishop Pontbriand ordained him to the priesthood. For four years he remained connected with the Sulpitian Seminary under whose direction his priestly ministrations extended to the city and its neighborhood.

His first appointment as pastor was to the parish of Rivière des Prairies, May 22, 1759, where he remained seven years. He was successively transferred to the parishes of St. Henri de Mascouche (November 2, 1766-January 3, 1769); St. Sulpice (January 3, 1769-October 4, 1773); L'Assomption (November 11, 1774-February 1, 1777), and St. Anne, (September 1778-October 9, 1779). His inconstant nature has been blamed for these changes, but nothing in the records supports this contention: in missionary countries such changes are of frequent occurrence because necessitated by conditions. Whatever the cause, while Fr. de la Valinière was pastor of L'Assomption, momentous events were taking place in America.

The Thirteen Colonies had boldly sent forth their Declaration of Independence and were now face to face with the alternative either of ignominiously withdrawing it, or of legalizing their revolt by victory on the battle field. To drive the English out of Canada was a question of supreme importance with the revolting colonies, and to obtain the assistance of the French Canadians at this critical period meant a great accession of strength to their cause. An invasion of Canada by American troops was accordingly planned and executed in 1775, but failed of success. Yet it stirred many minds and hearts in Canada and opened up new vistas of freedom.² The Catholic bishops, how-

French text of these documents, together with an English translation, generally that given by Mr. Griffin, is reproduced by Prof. Alvord in: *Illinois Historical Collections*, Vol. V, pp. 424 ff; 548 ff; 554 ff; 558 ff; 574 ff. The letter of Fr. de la Valinière on p. 558, given incompletely by Mr. Griffin, is found in extenso here.

² Before the capture of Ticonderoga, before the battle of Bunker Hill, even before the battle of Lexington, Canada had been invited to send delegates to the Provincial Congress. The reply of some of the principal merchants of Montreal shows that there was at this time considerable popular sympathy in that province

ever, looked upon the Revolution as morally wrong and unjustifiable and took their measures accordingly, using the full spiritual power of the Church to back the government. "The Canadians who joined the American cause were excommunicated by the Bishop of Quebec and those who returned to Canada were denied the Sacraments even on their death bed, unless they openly recognized that they had committed sin by joining the Americans. Christian burial was in consequence denied them, and they were buried by the roadside. . . . Bishop Briand worked hard and did almost as much as General Carleton for the British cause."³

Father Floquet, a Jesuit of Montreal, was suspended by Bishop Briand for associating with Father Carroll, when in company with the United Colonies' Commissioners, Benjamin Franklin, Chas. Carroll of Carrollton, and Samuel Chase, he came to Canada to effect an alliance if possible, or at least arrange terms of neutrality.⁴

Father de la Valinière seemingly did not agree with the political views of his ecclesiastical superiors and he also fell under suspicion as a traitor to his country and king. If indeed traitor he was, so were Washington and his associates when they determined upon independence from the British crown. No overt act of rebellion, however, was ever charged against Father de la Valinière. But he had made use of the services of one Durocher, a friend of Thomas Walker, a Montreal merchant living at L'Assomption and an active supporter of the American revolutionists, to deliver from captivity his friends Fathers Robert and St. Germain, after they had fallen into the hands of the

with the cause of liberty, albeit it was a sympathy which prudently hesitated to declare itself in public. Under date of April 28, 1775, they wrote: * * * "the bulk of the people, both English and Canadian, are of quite contrary sentiments and wish well to your cause, but dare not stir a finger to help you; being of no more estimation in the political machine than the sailors are in shaping the course or working the ships in which they sail. They may mutter and swear, but must obey, etc. * * *."

The Quebec Act had been hardly better received in Canada than the Stamp Act in the southern colonies. That very spring, on the first of May, people had insulted His Majesty by daubing his bust in the public square of Montreal with black paint and hanging strings of rotten potatoes around it.—Martin I. J. Griffin, *Catholics and the American Revolution*, Vol. I, p. 41.

³ Ibid., p. 42.—Not all, however, were intimidated by these stringent measures, and quite a number of Canadians distinguished themselves in the Revolutionary War on the American side.

⁴ Ibid., p. 104-110, where the interesting documents pertaining to his case are reproduced in full, showing plainly to what extreme measures the bishops went to keep Canada faithful to England.

invading army of Bostoners. He himself admitted the part he had played in this transaction, but he protested that he was innocent of all wrongdoing. The loyalists took it for granted that he would never have dared to perform this act of mercy unless he had been on good terms with "the rebels"; feeling ran high; suspicion was in the air. Father de la Valinière was believed neither by General Carleton, nor by his superior of St. Sulpice, nor by his Bishop, Mgr. Briand. Writing to the latter under date of August 12, 1776, Mgr. Montgolfier says:

I have had the honor of unburdening my heart to General Carleton regarding Monsieur de la Valinière whom I reckon among the most guilty and the least converted. His excellency gave me liberty to deal with him as I may judge fit. The dearth of priests forces me to employ him although reluctantly. Should Your Lordship judge proper to withdraw him and if means could be found of providing for the essentials of that large parish, I would see therein no difficulty. But in that case I would desire that subject to be removed from the country. He is thoroughly self-willed, and although of good morals, he would infallibly cause us some other trouble."⁵

Two months later, on October 2, Mgr. Montgolfier writes to the Bishop: "Monsieur de la Valinière is keeping quiet for the present and I think he is checkmated." But there was a thorough understanding and co-operation between the ecclesiastical, civil and military authorities to keep the Canadians from going over in a body to the American cause and striking a decisive blow for liberty, a contingency so proximate and so fraught with danger that it would have put an end to English domination on American soil. Threats and penalties were therefore freely made use of by both to enforce their views. Nothing in the records shows that Father de la Valinière participated in any way, overtly or covertly, in acts of rebellion. But General Carleton was evidently afraid that even his very presence as a suspect might influence others and he insisted with the Bishop "that it would be expedient and even necessary to withdraw that missionary from L'Assomption, and should it be thought fit to employ him elsewhere, at least to transfer him to another parish and to remove him from this district where he is too well known." He was therefore removed to St. Roch des Aulnaies in February, 1777. In 1778 he was transferred at his own request to St. Anne de la Pocatière. But Governor Haldimand was not satisfied and in a letter dated Quebec, October 14, 1779, addressed to the Bishop of that see, he makes the peremptory request: "You will be so kind as to order Mr. de la

⁵ *American Catholic Historical Researches*, 1906, p. 206.

Valinière, curé of the parish of St. Anne du sud, to proceed without delay to this city with all his baggage. * * * I leave it to you to inform him, if you think fit, that he must sail for Europe with the fleet that leaves the 25th of this month." Brooking no delay, and having carefully taken all measures for the deportation, he writes to Lord George Germain on the eve of the sailing of the fleet, October 24, 1779, to give his reasons for the drastic step he is taking. His letter is a blunt revelation of the methods resorted to to intimidate all those who were in any way inclined favorably towards the revolting colonies or likely to become so in the future. When the fate of a great and rich colony was at stake, high-handed proceedings were their own justification:

This gentleman (Father de la Valinière) is a native of France, and was, till some time in the year 1776, a member of the Seminary of Montreal, under whose patronage he enjoyed one of the best cures in the Province near that town. The gentlemen of the Seminary were extremely offended with his behavior during that whole winter, when he proved himself a perfect rebel in his heart. On their own complaint the Bishop removed him from his cure to one of less value, in the lower part of the Province; he has since quarrelled with the Bishop and was once disposed, as I am informed, to sue him in our Courts.

Fiery, factious and turbulent, no ways deficient in point of wit and parts, he was too dangerous at this present crisis to be allowed to remain here, and accordingly, taking advantage of his disagreement with the Seminary of Montreal and with the Bishop, he is now, with consent of the latter, sent home; as it rather appears that the blow proceeds from his ecclesiastical superiors, any noise or disturbance about it here is avoided, and at the same time may oblige the clergy, especially the French part of them, to be careful and circumspect; the French alliance with the Colonies in rebellion has certainly operated a great change upon their minds, and it too generally runs through the whole body of Canadians. However disagreeable it may be, it is improper he should be permitted to return to his native country. I think he must either be confined, though well treated, or sent prisoner at large to a remote part where some inspection may be had over his conduct. In short, there cannot be a doubt that while these troubles last, he will seek every opportunity of serving France, and of being of Dis-service to the British interests.⁶

Arriving at Spithead, he found that he had been robbed of all his money; he was prevented from disembarking and kept a prisoner on board ship for several months; he was even reported by Captain Hervey, who brought him over, to have died on his arrival at Portsmouth. But he lived to see himself vindicated by the English authorities from all treasonable action:

⁶ *American Catholic Historical Researches*, 1906, p. 209-210.

I cannot see any ground for detaining de la Valinière, unless it be under the authority of the Act "for securing persons charged with or suspected of High Treason committed in the Colonies." I cannot advise Lr. Geo. Germain to commit him under that Act, unless some charge or some cause of suspicion of High Treason be first distinctly alleged by somebody. * * * I confess the Governor's letter does not to me impart suspicion of Treason committed, though perhaps a very liberal expounder might construe the "Behaviour by which he proved himself a perfect Rebel in his Heart" to an act overt of Treason. The Governor seems to have been ill advised.⁷

In an effort to dispose of him without further ado, a document was forged in which he was made to state that, having been captured on a French merchant vessel, he was not a prisoner of war. He was allowed therefore to leave England and go to France at his own expense. Embarking on a French vessel, the St. Antoine, he was wrecked off the French coast, losing all that remained to him of his earthly possessions. Nothing daunted, he traveled on foot to Paris, by way of Ostende, and was lodged and boarded by his brother Sulpitians in one of their houses, at Nantes. On recovering, his health badly impaired by the privations of his imprisonment, he collected the remnants of a small inheritance. Intending to return to Canada, he set sail for Martinique, whence he went to San Domingo. Recovering from an attack of yellow fever, he set sail again for Newburyport, Mass., arriving there in the spring of 1785, and proceeding at once to Montreal, which city he reached in June. Bishop Briand had died and was succeeded by Bishop Desglis. But suspicion of Father de la Valinière had not been allayed, and in a letter to Mr. Gravé, his Vicar-General, Bishop Desglis writes: "I even desire that you endeavor to make him (Lieut. Governor Hamilton) know that I would be very glad if he did not suffer him in this country."⁸

Under these circumstances he could not hope to find support among his confrères the Sulpitians, and finally, in August, 1785, he leaves for the United States with a favorable letter from his Bishop to Rev. John Carroll. He personally met the latter at Philadelphia, but could not obtain faculties from him to care for the Canadians, Arcadians and French settlers in New York and its vicinity, Father Carroll giving as his reason that "he had no power to grant them." Yet in December of that same year Father de la Valinière is ministering to the French in New York city, assembling them in his house for the purpose of divine worship. Father Farmer, writing to Father

⁷ *American Catholic Historical Researches*, 1906, p. 212.

⁸ *American Catholic Historical Researches*, 1906, p. 216.

Carroll under date of December 27, 1785, says that Father de la Valinière "has been recommended as a zealous missionary," and he doubts not that "his staying among those forlorn people (Canadians and French) and preaching to them, may revive their decayed devotion."⁹ Father Farmer seems to assume that Father de la Valinière has received faculties to exercise his ministry. Yet on January 25, 1786, Father Carroll, in a letter to the trustees of St. Peter's church, New York, reiterates that he had no power to grant Father de la Valinière leave to administer the Sacraments to the Canadian refugees; "otherwise," he adds, "I have such a conviction of his many qualities that I should gladly have indulged the wishes of these good people." What his status really was, is not altogether clear: was it a case of willful disobedience or ignorance and misunderstanding? On February 25, 1786, Father Farmer wrote that he had transmitted to Father de la Valinière in New York "powers to perform parochialia, without restrictions to the French,"¹⁰ adding that Father de la Valinière had informed him of the state of affairs among them as he had been requested to do: "scandals have ceased and all was quiet there." In a letter of March 30, Father Farmer mentions the intention of Father de la Valinière to leave New York for Illinois. Having failed to obtain, through the intervention of the French ambassador, permission to buy an old Protestant church in New York City for the use of his congregation, he felt discouraged and asked Father Carroll's permission to go west. He was allowed to do so, and on his departure was given full faculties as Vicar-General of the Prefect-Apostolic.

II

Father de la Valinière now set out for Philadelphia, and stopped for a short visit with Fathers Farmer and Molyneux at old St. Joseph's. Thence he made his way as a pedestrian to Pittsburgh, and descending the Ohio in a batteau, he journeyed on to Kaskaskia, where he arrived in the summer of 1786.

The French settlements in the American Bottom had for several years past been steadily declining. Whole-heartedly they had embraced the American cause and they had expected a great deal from their new masters. But Congress, harassed and preoccupied with many weighty matters, had practically abandoned the North West

¹⁰ *American Catholic Historical Researches*, 1906, p. 218.

⁹ *American Catholic Historical Researches*, 1906, p. 217.

to itself. Kaskaskia especially was in an unfortunate condition, as it was held in the iron grasp of one of the boldest of American frontier adventurers: the self-styled "governor" John Dodge. Of an unusually mean and cruel disposition, and seconded by a handful of American settlers as unscrupulous as himself, he was high-handed in his methods of dealing with the people who were thoroughly cowed and subservient to his every whim for fear of even graver consequences. For the courts were abolished, and they had no recourse at law. He bullied the people, struck them with his sword and fought with them. On a hill overlooking the village he had built a fort. Fortifying it with two cannon taken from the old Jesuit establishment, he pointed them towards the settlement to prove to the inhabitants that he was ready to enforce his arbitrary decrees to the limit. "Seeing they could not give any information of their unfortunate condition, and consequently obtain any redress, they began the most shameful slavery by flattering their tyrant and serving him in the most humiliating manner."¹¹

Emboldened by his impunity, the tyrant went to such excesses that he defeated his own ends. At last the better judgment of the inhabitants asserted itself, and with it came the courage and the determination to make a final attempt to break their shackles. Accordingly in 1786 and again in 1787 petitions were sent to Congress in which they rehearsed all the crimes committed by John Dodge, and "the truth of their charges, violent as they were, can hardly be doubted."¹² It was the coming of Father de la Valinière that had infused new life into their abject existence. "He was the kind of man needed to draw the French out of their stupid timidity. They regarded him as the representative of the United States to which Illinois now belonged, and his advice carried great weight."¹³ He had familiarized himself quickly with the political and economic situation of his charges, and was not slow in taking his measures accordingly. But in a disorganized community it was not easy to steer a clear course. Some did not relish his outspokenness and an evenomed quarrel ensued between the French settlers themselves. One of the parties was led by Father de la Valinière and the other by Barthélemi Tardiveau, who, while a friend and partisan of John Dodge, had suc-

¹¹ *Illinois Historical Collections*, Vol. II, p. CXXVIII.

¹² *Illinois Historical Collection*, Vol. II, p. cxviii, note 4. The text of both these documents is given, respectively, on p. 381 ff. and p. 424 ff. of the same volume.

¹³ *Illinois Historical Collections*, Ibid.

ceeded in having himself appointed as "Illinois Agent to Congress," and the spokesman of the villagers.

Foreseeing a bright future for the American Bottom, the American settlers had begun a speculation in land. Wishing to win as many as possible to his side by the lure of easy riches, B. Tardiveau set out to deluge Congress with petitions for land grants for the French settlers. Father de la Valinière undoubtedly realized that the redress of their wrongs did not lie in that direction. On the contrary, it only opened up another source of greater animosities and intensified strife among the more and the less favored grantees. As it was, the French settlers were not even cultivating any longer the land that had been theirs for almost a century. What the country needed, was a strong, stable and just government. Father de la Valinière therefore openly opposed these land grants sought by Tardiveau. Looking upon him only as a foil of John Dodge, the chief source of all the suffering and misery of his people, he in the following year sent a memorial to Congress reciting at great length the latter's acts of tyranny. It details the same grievances as the petitions formerly sent by the Kaskaskians, but with considerable more force¹⁴. That Dodge was indeed a "Mounster," as Father de la Valinière styles him, cannot be gainsaid. And the conclusion of the priest's appeal for redress to a body that had been so indifferent, is pathetic in its simplicity: "So with all the good people here I will offer willingly my vows and sacrifices for the blessings of the United States forever." The faction of John Dodge was overthrown but no immediate redress came to the French settlers.

Meanwhile Father de la Valinière was enkindling new fires of opposition among his own people, and fanning into flame hot passions of discontent, this time on religious grounds.

Father Gibault, the only surviving priest of the French and English régimes, and the first to welcome the American occupation, was residing at Post Vincennes. Father de St. Pierre, a distinguished Carmelite, who had been chaplain in the French Expeditionary Forces of the Revolutionary War, was the first priest sent to the recently acquired North West by the new Prefect-Apostolic, Father Carroll.¹⁵ He was in Kaskaskia in July 1785. But the turbulent

¹⁴ *Illinois Historical Collection*, Vol. V, p. 424.

¹⁵ Father Gibault in a letter to the Bishop of Quebec (*Ill. Hist. Coll.*, Vol. V, p. 547) states that Father de St. Pierre said, and showed letters to that effect, that he had faculties as Vicar-General of Father Carroll in Illinois.

Father Carroll, in a letter to Father Gibault, (*Ibid.*, p. 592) expressly men-

conditions there¹⁶ made him decide to go on to the better ordered parish of Cahokia, where he was ministering to the people with considerable success. On October 17, 1786, Father de la Valinière in his capacity as Vicar-General, and after due consultation with Father Bernard of St. Louis, wrote to the people of Cahokia to set them aright as to some "ill grounded reports that had been circulated concerning their pastor." And he concludes: "We dare flatter ourselves that in recompense you will do your possible to give him, as to your lawful pastor, all the satisfaction that may depend from your services."¹⁷

The following year various reports reached him concerning Father de St. Pierre, who, it was stated, had not observed the canonical prescriptions of the Church on various occasions, especially by marrying a Catholic and a Protestant, on the feast of St. Joseph, during the Lenten season and without any power to grant dispensation. Father de la Valinière felt that on the strength of these representations his position as Vicar-General compelled him to put a stop to these abuses. Consequently he wrote to Father de St. Pierre a personal and dignified letter:

Since my coming had taken from you all powers, I am afraid you will do the same thing. Therefore I beseech Your Reverence to give me no occasion to blame you. You have read the Special Commission which has been given to Us concerning you and Mr. Gibault. Now, when you asked us for the powers, I have certainly given you only an ordinary Jurisdiction. Wherefore, if you have made such a marriage, it is at least illegal if it is not void, on account of the prohibited Season. Now, if you have granted other dispensations either of affinity or relationship, don't neglect, I beseech you, to write to Us on the subject, that I give you leave to reinstate them. Hitherto nothing shall transpire in the public, provided after the reception of this letter you cease to behave So for the future. You shall observe the same order touching all dispensations, and ab-

tions he had not given any such faculties to Father de St. Pierre, because he had not received any official notice of his appointment as Prefect-Apostolic.

¹⁶ *Ill. Hist. Coll.*, Vol. V, p. 521 ff., gives an idea of some of the troubles he encountered. A court action was begun against him by John Edgar and Louis Tournier, both accusing him of having stated publicly that "their company was guilty of theft." Father de St. Pierre refused to retract, and claimed moreover that only an ecclesiastical court had jurisdiction over him. The case dragged on for some time, and the records fail to show how it was finally settled.

¹⁷ *Amer. Cath. Hist. Res.*, 1906, p. 220.—In printing this document, Mr. Griffin read: ME your pastor, instead of MR. your pastor, thus changing the meaning considerably. The mistake is corrected by Prof. Alvord in *Ill. Hist. Coll.*, Vol. V, p. 548, note 2.

solutions in reserved cases, when there is not an impossibility of having recourse to Us.¹⁸

But this little canonical dissertation, correct in every way, soon became a matter of public contention. Father de St. Pierre replied, justifying his conduct without any ambiguity, and his explanation might have stopped there. But his feelings had been hurt, and he countered with some insinuations regarding Father de la Valinière's former troubles. The latter saw in it a reflection upon his position as Vicar-General and it became a new cause of offense. He wrote an open letter to the inhabitants of Cahokia, ordering that it should be read publicly in the church and affixed to the door. Besides giving publicity to the letter he had sent to Father de St. Pierre, he indulges in some caustic comments and undignified accusations against their pastor, whose ordination to the priesthood he even calls into question. The inhabitants of Cahokia, who deeply loved their spiritual leader, returned a strong reply:

We answer the same (your letter) by declaring to you all of us with an unanimous voice that Mr. de St. Pierre our Parson, Pastor & Missionary, has all our confidence, & that we have only to praise & applaud him & the spiritual zeal with which he instructs us as well as our children. It is in vain that you expect to robb us of the confidence we repose in him, his attachment to us & his disinterestedness is known to us. Therefore, Sir, dispense writing us anything more disadvantageous to the conduct of a Priest as worthy of respect as M. de St. Pierre whom we all reverence . . .¹⁹

Since the expulsion of the Jesuits in 1763, ecclesiastical discipline as well as religious fervor had begun to decline in the French communities of Illinois.²⁰ As political feuds increased, small incidents were magnified and gave rise to violent animosities. In a word the villages were utterly demoralized. Political and ecclesiastical troubles waxed apace and culminated in a petition to Congress against Father de la Valinière by the inhabitants of Kaskaskia on September 21, 1787. The charges against him are numerous and specific.²¹ Although his moral character is nowhere attacked, his difficulties with the Cahokia villagers are rehearsed once more and a number of new grievances are set forth: the fury of his dispo-

¹⁸ *Am. Cath. Hist. Res.*, 1906, p. 222.

¹⁹ *Amer. Cath. Hist. Res.*, 1906, p. 223-224.

²⁰ *Ill. Hist. Coll.*, Vol. V, Ch. XV, entitled: Ecclesiastical Letters, contains documents from the pens of Fathers Gibault and de St. Pierre which prove beyond the possibility of doubt that religion was at a very low ebb.

²¹ *Am. Cath. Hist. Res.*, 1906, p. 228-231; *Hist. Coll.*, Vol. V, p. 574, ff.

sition, the theocratic despotism with which he tries to govern his people, the violence of his passions, etc. How far all or any of these charges are true, it is not easy to determine. That they had been inspired to some extent by Barthelemi Tardiveau, the Illinois Agent to Congress and a friend of John Dodge, whom Father de la Valinière had so thoroughly exposed, admits of no doubt. For we find the same Tardiveau addressing a letter to the President of Congress,²² which rehearses them over again, while he sets himself up as a paragon of virtue and civic righteousness.

None of the parties to the violent quarrel were any longer amenable to reason. Father de la Valinière felt that his usefulness was at an end, and he wisely decided to withdraw from the territory.

Father Giballt and Father de St. Pierre were both equally discouraged with the way of life of their parishioners: the root of the evil lay evidently deeper than Father de la Valinière's violent temper and erratic disposition. He, as well as the two former missionaries, wished to return to Canada. On May 26, 1787, he had written to the Bishop of Quebec a letter to this effect, breathing true zeal and priestly fervor:

. . . Thanks to God I have not changed in conduct, and the only true grief I feel is not being able to do good to souls and bodies . . . If I have committed any fault, although I am not aware of it, it should be wiped out by what they have made me suffer . . . As a hare pursued by dogs always returns to his seat, so do I desire that Canada which ordained me a priest, and to which I still can render some service, receive the last fruits of my priesthood as it has received the first.²³

His request remained unanswered. In 1789²⁴ he left Illinois for good, going to New Orleans. Thence he sailed to Havana, to Florida, up to Charleston, thence to Stonington, Conn., and finally to New York. In October 1790 he was back with his old associates of St. Sulpice at Montreal, but the Bishop refused to recognize him as a member of his diocese and would not give him permission to celebrate

²² *Am. Cath. Hist. Res.*, 1906, p. 232.

²³ *Am. Cath. Hist. Res.*, 1906, p. 236; *Ill. Hist. Coll.*, Vol. V, p. 558.

²⁴ Prof. Alvord, *Ill. Hist. Coll.*, Vol. II, p. xlix, states erroneously that he left Illinois "in 1787 or the early part of 1788." For Major John F. Hamtranck, a Canadian Catholic who had served in the Revolutionary War as Captain of the Fifth New York Regiment, and was commandant at Post Vincennes, wrote to General Harmar in October, 1788, that he "had information from Mr. de la Valienère, the priest at Kaskaskia, that the commandant at St. Louis had written the French at Kaskaskia and Cahokia to come and settle on the Spanish side and had offered land for nothing." *Am. Cath. Res.*, 1906, p. 236.

Mass. His earlier activities had not been forgotten and his vindication by the English authorities was seemingly of no avail to him. He went therefore to Split Rock, N. Y., to minister to the Canadians of that locality. In 1792 he was at La Prairie, Canada, and in 1798 at St. Sulpice again. That same year Bishop Denant writes him that he has obtained leave from the English Governor for him to remain in Canada, and that he is willing to welcome him, should he go to Longuinel where the Bishop of Quebec then resided. Provided with this twofold permission, Father de la Valinière enjoyed the privilege he had so ardently wished for: to end his days in Canada.

His last years were spent in the parish of St. Sulpice, where he died on June 29, 1806, the butt of fate even in death, as his obituary reads: "His name was Peter (Pierre) and he died on the feast of St. Peter (St. Pierre), in the parish of St. Pierre du Portage, by falling from a carriage on a stone (pierre)."

Withal he remains an outstanding figure in early Illinois history: well intentioned but erratic in carrying out his plans; falling on evil days and unable to win sympathy by tact and resourcefulness; without the greatness of character to command a large and devoted following, and withdrawing from the field a failure. Historians have been inclined to side with his enemies, who denounced him without mercy. He rendered a great service to his people in Kaskaskia, never shirked work, trouble or failure. But he was a child of his time, and in the midst of the turmoil and tumult in which he lived, he remained an average man, when only a man of great intellect and compelling character could cope successfully with the manifold intricate difficulties of his day and country.

J. B. CULEMANS.

Moline, Illinois.

THE FIRST CONVENT IN ILLINOIS

Reminiscences of Sister Mary Josephine Barber*

Interest always attaches to the beginning of creditable movements and enterprises, and there is a particular charm to the story of the establishment of the first convent in Illinois as told by Sister Mary Josephine Barber as one of the original company of sisters who founded this first convent in Illinois.

Many interesting details in this fascinating story shed light upon obscure points in the history of the State and make it well worth reproduction aside from its special interest to Catholics.

"On April 17, 1833 (Easter Wednesday, I think)," says Sister Mary Josephine Barber, "we left Georgetown, D. C. The following are the names of the sisters of the foundation: Mother M. H. Agnes

*The writer of these memoirs was Sister Mary Josephine Barber, in the world known as "Jane Barber" (thus the late Dr. Shea in his history).

She was the youngest child of Rev. Virgil Barber, formerly an Episcopal minister, afterwards a priest of the Society of Jesus, whose conversion to the Faith with his parents and all the members of his family was so noteworthy an event in American history some seventy years ago.

Jane Barber was born at Fairfield, near Utica, in New York, on August 9, 1816, and died at St. Louis in Missouri, a professed member of the Visitation, in 1887, aged seventy-one.

The Kaskaskia Community, of which mention is made in these Reminiscences (that were recorded by the sister "about thirty years ago," and of which the original copy is preserved in the Visitation mother-house at St. Louis), was disbanded in 1844, on account of high floods in the Mississippi that left their convent-home uninhabitable with safety and comfort. Thence they migrated to St. Louis.

In the Visitation order (in the United States), Kaskaskia convent ranks second among the offshoots of Georgetown, in the District of Columbia, their earliest foundation, Mobile coming next in order of seniority.

"Sister Josephine was employed principally as teacher of music, composition and painting."

The above few details about this sister and the first Visitation house in Illinois (that have been gathered substantially from the convent archives at St. Louis), may be supplemented by the reader from church histories of New Hampshire and Vermont, wherein will be found abundant information relating to the Barber family especially.

Very worthy, too, of being consulted is the *History of the Catholic Church in the United States*, by John Gilmary Shea, LL.D., New York, 1886-1892. See Indexes to vols. III, IV (T. C. M., of Com. of Hist. Research.) *Records of the American Catholic Historical Society*, 1902, Vol. XIII, p. 211 et seq.

Brent, superior; Sr. M. Genievieve King, assistant and mistress of novices; Sr. M. Gonzaga Jones, Procuratrix, dispenser, etc.; Sr. M. Ambrosia Cooper; Sr. M. Helen Flannigan, directress of the school; Sr. M. Isabella King, teacher, sacristan, robier, etc.; Sr. M. Josephine Barber, postulant; Sr. Catherine Rose Murray, lay sister, cook, etc.”

The sisters traveled under the protection of Mr. Richard Queen, a Catholic gentleman, and brother-in-law to Sister M. Genevieve.

On reaching Baltimore, Md., we saw for the first time the railroad and the cars; not steam cars, such as they now have, but drawn by horses. On arriving at Frederick, we were met at the depot by Father Barber, S. J., father of our postulant. The next day we began the ascent of the mountains, in four-horse coaches. After some four or five days' travel on the Alleghanies, we took the steamboat at Wheeling, and arrived at Louisville, Kentucky, on Saturday in time to go to confession to the saintly Bishop Flaget.¹ Next morning we went to Holy Communion, assisted at High Mass in the Cathedral, and in the afternoon at Benediction.

Bishop Flaget, Rev. Mr. Able and Mother Catharine (of the “White-Cap” Sisters of Charity) accompanied us through the locks of the canal. Father Able gave us a very gloomy description of Kaskaskia, telling us we would all die of pleurisy the first winter—

¹ Benedict Joseph Flaget, first Bishop of Bardstown (subsequently Louisville, Kentucky) was born at Contourant, near Billom, Auvergne, France, November 7, 1763, and died February 11, 1850, at Louisville, Kentucky. He was a posthumous child and was only two years old when his mother died. He and his two brothers were welcomed at the home of Canon Benoit Flaget, their uncle, at Billom. In his seventeenth year he went to the Sulpician Seminary of Clermont to study philosophy and theology, and joining the Society of St. Sulpice, November 1, 1783, he was ordained priest in 1787 at Issy. After teaching dogmatic theology for two years at Nantes, on the advice of Father Emery, the Sulpician Superior, he determined to devote himself to the American mission. He sailed in January of 1792. He was studying English with his Sulpician brethren when Bishop Carroll tested his self-sacrifice by sending him to Fort Vincennes as missionary to the Indians and pastor of the fort. Crossing the mountains, he reached Pittsburg, where he had to tarry for six months, owing to low water in the Ohio, doing such good work that he gained the lasting esteem of General Anthony Wayne, who recommended him to the military commander Colonel Clark, who deemed it an honor to escort him to Fort Vincennes, where he arrived December 21, 1792. For awhile he held the professorship of Georgetown College. He had great experience and absolute self-denial. His holy life gave him great influence in the councils of the Church at Rome. In 1835 he visited Europe and Rome.

He died peacefully at Louisville, sincerely mourned and remembered to this day.—*Catholic Encyclopedia*, Vol. VI. See Spalding, M. J., *Sketches of the Life, Times and Character of Bishop Flaget*.

which was not very far from the truth. On the following Friday, May 3, the Finding of the Holy Cross, we rose about three or four o'clock; the captain having decided to put us out, not on the Illinois shore (where there was no house for accommodation and no conveyance to be found), but at St. Mary's Landing in Missouri. The steamboat stopped opposite Mrs. Davis' residence, which we had been told was a tavern. Mr. Queen ordered breakfast just as he would have done at a hotel. While we were at table Mrs. Davis politely informed us that hers was a private residence; that she indeed frequently entertained the priests who came and went to Perryville (the Lazarist's Seminary),² for whom the boats occasionally stopped at her landing; but seldom on any other business. Mr. Queen and the sisters apologized.

We were now in a dilemma. The broad Mississippi rolled between us and our destination. We were not even in the State of Illinois, and had no acquaintance in the country. About eight o'clock Mr. Queen departed for Kaskaskia to announce our arrival, and to see what preparations had been made for our accommodation. He returned after dinner, saying that nothing at all had been done, and that the inhabitants were not expecting us, although some time previous

² The Lazarist Mission was founded by St. Vincent de Paul. Early in 1617 Vincent de Paul was at the Chateau de Folleville in Picardy with the family of M. de Gondy, Count de Joigny, General of the Galleys of France, and had charge of the education of M. de Gondy's sons. Vincent had opportunities of observing the ignorance of religion of the peasants of the neighborhood. As the result of a sermon which he preached on January 25, 1617, in the church of Folleville, Vincent with two Jesuit Fathers, began, at Mme. de Gondy's request, to preach to and instruct the people of the neighboring villages on her estates. Thus began the work which was to become eight years later, in 1625, the Congregation of the Mission. Mme. de Gondy wished to make a foundation that would secure a mission every five years for the rural population of her extensive estates. The Oratorians and Jesuits being unable to undertake this work, she urged Vincent to gather together some zealous priests and organize missions for the poor country people, at that time so little in touch with the clergy. Ecclesiastical authorization was easily obtained from John Francis de Gondy, then Archbishop of Paris, brother of the General of the Galleys. He also handed over to Vincent the ownership and all the rights of an old college in Paris, called "*des Bons Enfants*." Vincent de Paul took possession through his first disciple and co-laborer, Anthony Portail, March 6, 1624. The next year a contract confirming the previous promises was signed by the de Gondy family in favor of Vincent and his companions united "under the name of Company, Congregation or Confraternity of Fathers or Priests of the Missions."—*Catholic Encyclopedia*, Vol. X, p. 357. See *Lazarists in Illinois*, by Rev. J. L. Souvay, C. M., ILLINOIS CATHOLIC HISTORICAL REVIEW, January, 1919, and subsequent numbers.

Bishop Rosati,³ on a visit there, had mentioned his intention of establishing a convent and boarding-school in their town. Mother Agnes was very much surprised at all this, as before leaving Georgetown she had been led to understand that not only was a house provided, but that the parish priest had proposed and arranged for surrendering to us his own dwelling, which, being contiguous to the church, would allow of our choir opening into the sanctuary. These probably were plans concerted between Bishop Rosati and the parish priest,⁴ and mentioned by the bishop in his letters to Georgetown. But they were plans that never were and never could be carried into effect, as both the church and presbytery were in too dilapidated a condition; the presbytery containing, moreover, only two or three rooms. Whatever may have been the origin of this idea, it was one fully entertained at Georgetown; insomuch that Rev. Wm. Matthews said to Mother Agnes jocosely: "If you have turned the priest out of his house already, I do not know what you will do after your arrival in Kaskaskia." When Mr. Queen contradicted all these exceptions, describing Kaskaskia as a poor, miserable, "out-of-the-way" little place, the sisters were quite discouraged and wanted to go back; and had it not been for Mother Agnes and Sister Gonzaga, they undoubtedly would have returned to Georgetown; but they remained steadfast. In the afternoon our baggage, boxes, trunks, etc., were put on the flatboat (called also "the ferry-boat"), and served us for seats in crossing over to the Illinois shore. The boat was so heavily laden that the water came up almost to the edge, and the sisters were so frightened that they sat speechless. Broad and muddy as the river was, the water could hardly be seen for the carpets of green caterpillars that covered it. On landing, the shore and trees were in the same predicament; whereat the sisters expressed their astonishment.

³ On August 13, 1822, the Very Rev. Joseph Rosati, Vicar-General for Bishop Du Bourg, was appointed by Pius VII titular Bishop of Tenagre, and created Vicar-Apostolic of the territories of Mississippi and Alabama. This appointment he declined, giving as his reasons the paucity and penury of the people of Mississippi and Alabama, the utter impossibility of a priest being able to sustain himself at Natchez. He, however, was not to escape episcopal honors. He was appointed coadjutor to Bishop Du Bourg by Apostolic Brief dated June 22, 1823, and by instructions of this Brief was to reside in St. Louis.

The Visitation Nuns as well as the Religious of the Sacred Heart and the Sisters of St. Joseph grew and developed by his advice and under his guidance.—*Catholic Encyclopedia*, Vol. XIII. See also *Lazarists in Illinois* by Reverend J. L. Souvay, C. M., in *ILLINOIS CATHOLIC HISTORICAL REVIEW*, January, 1919.

⁴ Rev. Matthew Condamine.

It almost exceeded credibility. Three vehicles there awaited us. They were the Kaskaskia stage-coaches, but in size and shape like our ordinary milk-wagons.

The Kaskaskia parish priest (our future confessor), Rev. Mr. Condamine, was there on horseback. We were soon seated, and in a few minutes on our way to Kaskaskia. Our drivers announced that the town was in sight. We strained our eyes, but could not find it. Thinking to settle on the exact locality, we asked: "Where was the church?" A low structure was pointed out; but we did not give our informant credit, and felt sure that the log edifice was a barn and not a church. Far from suspecting that we were in the midst of the town, we were still on the lookout for it, when our carriages stopped in front of Mr. Wm. Morrison's⁵ elegant stone mansion, the only real building in the place. The others were low erections of frame or logs, one or two stories at most, and concealed from view by the trees. One street intersected the village, and that so quiet, and we may say unfrequented, as almost never to be disturbed by the sound of carts or wheels.

"Asleep or paralyzed," writes Father Doherty, "Kaskaskia lies in the Illinois Bottom, with all the lazy apathy of the Indians, whose home it once was, dreaming over its past, and its prospects that are no more. No press, no railroad, no mill, no smoke of manufacture rising to the blue sky, no bridge, only a flat boat drawn wearily by a rope from shore to shore of the Okaw (Kaskaskia) river. Why! a visitor there would almost think he lived two centuries back."

⁵ William Morrison was a distinguished character who came to Kaskaskia in the year 1790. He came from Philadelphia, as the representative of the mercantile house of Bryant & Morrison of that city, and established a branch of the business in Kaskaskia. Under his sagacious management the transactions of the house rapidly extended throughout the Mississippi Valley. The mighty machine of commerce which he managed did not claim the exclusive control of his capacious mind. Home was never crowded out by the pressure of business. He found plenty of time to enjoy the affectionate society of his family. Sociable and fond of company, his house was the welcome resort of every visitor to Kaskaskia.

Much of his time was devoted to public enterprise. He was the moving spirit in constructing a bridge across the river at Kaskaskia, the piers of which are yet standing, and form an excellent monument to his public spirit.

He died in the year 1837, leaving a vacancy in life which but few have the ability to fill. His remains were deposited in the old graveyard at Kaskaskia, where all that was mortal of so many of the pioneers has mingled with its original dust. He had five sons—Joseph, James, William, Lewis and George.—*Historical Sketches of Randolph County*, Montague, 1859, pp. 40-41.

Alighting at Mr. Wm. Morrison's, his wife and sister-in-law⁶ received us most graciously. The latter was a convert, a lady of remarkable intelligence and extensive information, who, having dissipated the prejudices of her relatives, easily induced them to offer us hospitality until our own house could be prepared. Theirs was a double house and very roomy, though only two stories and an attic. The entire second story was appropriated to our use. We had one small and two large bed-rooms, besides the ball-room, which ran the entire width of the house, over the parlors; but no one slept in this, nor was it any longer used for its original purpose, it being deemed unsafe on account of a fissure in the wall caused by the earthquake of 18. . . .; since which time Kaskaskia, having rapidly depopulated, had little call for large ball-rooms or brilliant assemblies. The sisters used to walk there to recite their office, etc.

On the first evening of our arrival, we remarked that the parlor floors were not perfectly level, but wavy. Madam William informed us that this, as well as the rent in the east wall, had been occasioned by the earthquake. It was then that we learned from the inhabitants of the curse that had been put on the place.⁷ There was no one in

⁶ Mrs. Robert Morrison, sister-in-law of William Morrison, was the second wife of Robert Morrison and the mother of his children. She was a literary prodigy. Many of her poetical contributions to the magazines of that day touched the higher order of poetry. She remodeled in verse the Psalms of David and had the volume presented to the Philadelphia Presbytery for criticism. The work passed a critical examination, and received much praise, but was rejected, probably more from the fact that it came from an obscure author than from its merits. She took a deep interest in politics, and often wielded much influence in a political campaign by her ably written communications in the newspapers.

She had four sons—Edgar, James L. D., John Murray, and Robert.—*Historical Sketches of Randolph County*, Montague, 1859, pp. 41-42.

⁷ Since the waters of the Mississippi River have washed away the last vestige of Kaskaskia, the first capital of Illinois, an old legend that contained the prophecy of the total destruction of the once flourishing little city has been recalled. Kaskaskia was situated on a peninsula at the junction of the Kaskaskia and the Mississippi rivers, and in 1882 the Mississippi River cut its way through the peninsula, leaving the remnant of the town on an island. The water continued to wash away the rich alluvial deposits on which Kaskaskia was built, until, a few months ago (about 1900) the last foot of the land where the town once stood disappeared. This singular ending of Kaskaskia's once splendid ambitions has recalled to the superstitious the story that the town was cursed more than a century ago by an Indian, who had been wronged by one of the leading citizens.

Jean Benard came to this country from France in 1698, bringing with him his wife and his ten-year-old daughter, Marie. The family settled in Kaskaskia, where Benard established a merchandising business. The Frenchman soon became

Kaskaskia, and no one who had ever been there, who did not know it well; but Madam R. Morrison told us she had heard some say, and

one of the most prosperous and most influential men of the town. Marie, his daughter, grew to be a beautiful woman, much courted by the most eligible young men of the new country. She was in no hurry to accept any of them, and her fame as a belle spread from Lake Michigan to the Gulf of Mexico.

A young chief of the Kaskaskia tribe of Indians, having become converted to Christianity after several years of study under the tutelage of the Jesuits, built himself a house in Kaskaskia, and was taken into partnership in one of the trading houses there. He was prosperous, handsome, and well educated and was soon received into the homes of the white settlers. One night at a ball he happened to meet Marie Benard.

The girl was at once fascinated by the tall, fine-looking Indian, who fell in love with her at first sight and made no secret of his admiration. But Benard *père* soon noticed the attachment and forbade his daughter from communicating with the young Indian. To make sure that there would be no more meetings, Benard used his influence to prevent the chief from attending any of the social entertainments given in Kaskaskia.

But love always finds a way and the young couple managed to see each other despite all the precautions of the girl's father. But Benard became aware of these meetings and again took means to prevent them. He was a man of wealth and influence and he had the Indian forced out of his partnership in the trading company.

The Indian left Kaskaskia. For almost a year nothing was heard of him, and Benard thought that his daughter had forgotten her lover, for she appeared gay and careless and she accepted with apparent pleasure the attentions of a young Frenchman. One night when a large ball at Kaskaskia was at its height, Marie Benard disappeared.

Those who searched for Marie discovered that the young chief of the Kaskaskians had been seen that evening in the town, and the conclusion was at once reached that the girl had eloped with him. Benard at once organized a party to go in pursuit of the fugitives. As there was a heavy snow on the ground their trail was easily discovered and followed. The Indian and Marie had crept away afoot and as their pursuers were supplied with fast horses, the young lovers were captured, after a day's chase, about forty miles from Kaskaskia. Their destination had been the French settlement at St. Louis, where the Indian had provided a home for his wife.

The Indian surrendered without resistance and the posse started on the journey back to Kaskaskia, taking the two captives. Most of the men who composed Benard's party wanted to kill the Indian instantly, but Benard would not allow it, for, he said, that they should leave him to deal with his daughter's lover.

When the party reached Kaskaskia the girl was placed in the convent there. Then Benard took the Indian to the bank of the Mississippi and binding him tightly to a log turned him adrift in the river. As the helpless Indian floated away to his death he raised his eyes to heaven and cursed Benard who, he declared, would die a violent death. The Indian's last words were a prophecy that within two hundred years the waters which were then bearing him away would

hoped it was true, that Kaskaskia was cursed only for a certain number of years, and that the term of its malediction having now expired, it would revive from its long period of calamity and misery. Subsequent events seem to show the contrary. Sickness, floods, earthquakes, still desolate the beautiful but forsaken spot. On Saturday, May 4, we were visited by the elite of the town, and among others by Lawyer Baker, who, as was afterwards told us, was generally deputed by the towns-folks as an inspector or examiner into the qualifications of those who presented themselves for teachers in their little village, which by the by (exclusive of the Creole race) contained a very select and well-educated class. Lawyer Baker^s had a long interview with Sister Helen, the directress of the school, was very much pleased, and gave a favorable report of her education and acquirements.

Mr. Morrison's large and beautiful garden adjoined the Catholic graveyard that lay at the back of the church, so that we could go to Mass or visit the Blessed Sacrament without passing into the street. On Sunday we went to High Mass, and Rev. Mr. Condamine, who preached in French, explained to the congregation the purport of our coming, and the benefit that would accrue to their children from Catholic training and instruction. On Monday we began to prepare our own house. It was a store belonging to Colonel P. Menard,⁹ and

sweep from the earth every vestige of the town, so that only the name would be left.

The unhappy girl died in the convent. Benard was killed in 1712 in a duel. The last trace of Kaskaskia has been obliterated, and the superstitious declare that the Indian's curse has had something to do with the passing of the once flourishing town. On dark and stormy nights the ghost of the Indian is said to appear. The specter with strong arms bound and face upturned floats slowly by on the river where the stream sweeps by the site of the vanished city in which Marie Benard once lived and in which she died mourning the red man that she loved.—*Inter-Ocean*, February 3, 1901.

^s Lawyer David J. Baker commenced his successful career at the bar in Kaskaskia. He enjoyed a lucrative practice for many years. In his old age he retired from the profession and lived in Alton, Illinois.—*Historical Sketches of Randolph County*, Montague, 1859, p. 46.

⁹ Pierre Menard in 1790 with his two brothers, Hypolite and François—originally from Quebec—arrived in Kaskaskia. Pierre established a mercantile house, and opened a lucrative trade with the Indians. Endowed with rare business talent, a well-balanced judgment and an honest purpose, he rose rapidly to a high degree of eminence and distinction among the people of the West, and became the idol of the Indians. The Federal Government appointed him Indian Agent, which post he held for many years, and gave perfect satisfaction to both parties. No

lent us by him free of rent. He had the counters and shelves taken down, and intended to have it converted into convent shape, with conventual entrance and grate. Meantime the carpenter made our altar and tabernacle, which we lined and trimmed handsomely. Having been told in Georgetown that we would not need a separate altar, the sisters came entirely unprovided; but in the course of a week we got everything ready, and were able to move into our house, where Mass was celebrated the second Sunday after our arrival. We also had Benediction in the afternoon, and the sisters sang. Madam R. Morrison and some other ladies were present, and were enchanted with the music. Father Condamine gave us Mass four times a week; on Sundays saying two Masses, one for the congregation and one for us. He also lent us a few vestments until we could obtain a supply. Donations of all kinds were pouring in from our friends—provisions, beds, blankets, culinary utensils, etc. They also gave us a chair apiece, which, until benches could be made, we carried up and down, from the choir to the refectory, and thence to the assembly room. There was no market in town, although there was a butcher, who had not much custom, as nearly every family raised and killed its own beef and mutton, dividing any overplus with their neighbors, who in their turn did the same. We were well supplied by Mrs. Wm. and Robert Morrison, who, until we were settled, sent us nearly every morning hot waffles or cakes for breakfast; for their residences being opposite our house, they constantly sent us aid of every description. Their negro men and women were always at our service when needed, even

man ever enjoyed the confidence and esteem of the Indians more than he. They worshipped him; and though he controlled them as a father does his children, he never took advantage of that confidence and simplicity to wrong them. Purity of intention and upright honesty marked his character. In private life he was a model. Sympathy and benevolence were his ruling traits. From his commercial transactions he realized a fortune, which he cheerfully shared with the needy. No charitable call ever reached his ear without a ready response.

He was often elected a member of the Legislature, and was speaker of the House in 1812. He was elected Lieutenant-Governor of the State when it was admitted into the Federal Union. After the close of this term of office, he declined to accept public stations, and devoted himself to private affairs. He died in 1844 and was buried in a vault, prepared under his own supervision, in the old graveyard at Kaskaskia. He left three sons—Pierre, Ciprion, and Edmund and one daughter, Mrs. Maxwell.

See *Pierre Menard Papers*, Vol. IV, Collections Chicago Historical Society. Judge John Dean Caton, in the course of his address at the dedication of the State Capitol at Springfield, Illinois, said: "Pierre Menard was the best man I ever knew."

making our academy fires in the winter, scrubbing, cutting and hauling wood, and hauling water from the river every Monday morning for our laundry. In this Indian country it was customary for those who could afford it to place a canoe under the eaves of the house to catch rain water, and when this was not filled by the rain, to supply by hauling water from the Okaw river. Mr. Wm. Morrison's men always filled our canoe every Monday; and this they continued so to do as long as he lived, which was about five or six years. During the first winter we bought no wood at all. He and his brother kept us supplied, and sent their negroes to cut it. Not a day passed that Mr. Wm. Morrison did not come to our house and walk around the premises to see if anything was wanting. He gave us at first one, then two cows, a sheep, hogs, chickens, and sent corn and hay with which to feed them. He also gave us a large stove for the children's refectory, and a comfortable Franklin stove. For our library he made us a present of many books; Lingard's History of England, in six or eight volumes; The British Poets, in twenty-four volumes; the Old and New Testament, in some thirty volumes, and several other works. He made us a present of a piano and a guitar, several nice desks, tables, wash-stands, and about a dozen pair of shoes that had been left when he broke up keeping store a few years previous. Colonel Menard, who lived on the other side of Okaw (Kaskaskia) river, was no less generous. He kept a carpenter, and had him to make each of the sisters a bedstead with tester and a table. He gave our sacristy a nice vesting stand; had a weaver in his employ to weave us thirty-two pair of stockings—two woollen and two cotton pairs apiece for each sister. He often brought us himself a basket of squabs, attended to all our business, or had his agent to do it. But the store he had lent us gratis, and from which he had removed all the conveniences, counters, shelves, etc., proving too small, we had to look out for other quarters. The old Kaskaskia hotel, now standing open and vacant, was recommended to us and offered gratis, but seemed in too ruinous a condition. It wanted many repairs; the old window-sashes being decayed and many of the panes wanting, we had blind windows of solid wood substituted. These were made to bolt or button on, covering only the lower sash, and were removed in hot and dry weather. A hail-storm occurring, we could not afford to replace the glass, but put in "blind lights" where the panes were broken. Yet we were delighted with our new quarters, into which we moved about June 1st, having spent one week at Mr. Wm. Morrison's, and nearly three at Colonel Menard's store. When we reached the old hotel, the sign was still

swinging to two tall posts in front, but we had it cut down. It had served in Kaskaskia's happier days. We also had the counter and balustrades removed from the bar-room, which was in future to serve the triple purpose of refectory, play-room and class-room for the children. A large livery stable was also on the premises, and was very useful for our cows, hogs and poultry. The townsfolk, especially the Morrison and Menard families, were highly gratified at seeing us so comfortably located, and immediately placed their daughters at our school. Mr. Wm. Morrison had four daughters; Colonel Menard had an only daughter,¹⁰ and a number of grand-daughters and nieces whom we educated, and who, learning nearly all the extras, were very profitable. He likewise procured us patronage among his friends and agents in St. Louis and the country around; but for him and the Morrison families we could not have remained in Kaskaskia. His daughter wishing to learn the harp (as well as the piano), he purchased her an instrument, which he allowed us to use for our school, and finally gave it to the sisters. When we first arrived in Kaskaskia there was no piano in the town, and many of the inhabitants had never seen one. Mr. Morrison's younger daughters were of this number (the oldest, Mary, having been east). Our piano was a real curiosity. All the children of the town and many of the grown persons came to see it. We had as many pupils as we could teach, and parents were much pleased with their progress and performance. We got up a pretty good choir, and in the course of a year or two were requested to lend its services to the parish church for Christmas and Easter, which we did. Our best piano was conveyed through the town, and served instead of an organ; for melodeons were almost unheard of in those days. Miss Sophie Menard played, and the youthful choir sang their best in several parts, to the great gratification of the congregation, as well as of its holy pastor, Father Condamine, and especially of Colonel Menard and Mr. Morrison. One day we asked "Aunt

¹⁰ Pierre Menard's only daughter, Emilie, became Mrs. Hugh H. Maxwell. She spent her whole life in Kaskaskia, the village of her nativity, dying there October 8, 1862. She had in her possession a damask rose bush which had been brought from New Orleans more than a century before. It was the first rose bush that ever bloomed in Illinois, and though it has been swept over by the floods of the last hundred years, it still retains its vigor and bloom, putting forth its sprouts upon the annual recurrence of springtime. Many an ardent lover has plucked a gem from its stately stock, to be presented to some loved one, to testify of the heart's devotion. Mrs. Maxwell's daughter danced with General La Fayette at a ball given in his honor on his visit to Kaskaskia.—*Historical Sketches of Randolph County, Montague, 1859*, p. 39.

Hager," an aged negress whom we hired, whether they had had High Mass at the parish church. "Not only High Mass," she said, "but very High Mass." This old woman, at first a Methodist and very prejudiced, became a fervent convert, and gave herself to us, telling all who made inquiries that she "had jined the sisters." She lived to be over a hundred—a model of all virtues—and died most holily.

Our first Christmas dinner here was quite sumptuous. We invited Madam Menard, and, in compliment to her, dispensed with silence. She appeared to enjoy the fete, and, as well as ourselves, was much amused to see the snow drizzling over our table, and forming here and there tiny piles, despite a high fire in the chimney-place, for it was a bitter cold day. Shortly afterwards we had the roof repaired. Another day the refectorian had brought over the dinner and set it before the fire to keep warm, while she went back to the kitchen to get something else. As she approached the refectory, a dog rushed out with a chunk of meat in his mouth. She guessed what had too truly happened. He had eaten up all our dinner, and that day we had to dine on bread and molasses. The door of this old structure did not hang exactly straight, and had no latch or fastening but a bar, which was put up at night only; so that, being ajar, the dog smelt the victuals, went in and helped himself undisturbed. After this we moved our refectory into the next apartment, not so much on account of the lately sustained loss as because we had to hire a washer-woman, and provide her a wash-house and lodging, so we had to give her our old refectory. In the following summer we had the turkey-house cleaned out, which, being large, light and airy, was very pleasant for a dining-room during the warm weather, but could not be used in winter except for poultry. During the first summer also we used the loft of the livery stable as a carpenter's shop; for the kind Lazarists at Perryville (besides their great spiritual assistance), wishing to help us, sent an aged lay-brother, who was a carpenter, to make desks, benches, cupboards, etc. He remained about six weeks, and rendered us great service. Mather's home was the convent proper, where the community lived, lodged and had their conventual exercises, enjoying great quiet and retirement; in fact, real cloister life, for here the world scarcely intruded, the parlors being the academy. In the summer of 1835, Bishop Rosati being again in Kaskaskia, Mother Agnes spoke to him about selecting a spot for our future building, and he, accompanied by some others, went with her to see the lots proposed. The ground was fixed upon and purchased, Colonel Menard advancing the money; but the greatest difficulty was in procuring

workmen and materials, no such things being found in Kaskaskia. We worte on to Baltimore to Mr. Wheeler, nephew of the late Father Wheeler, and son of the architect by whom the convent in Georgetown was built in 1831. He came out West and undertook our business. First of all, in concert with Colonel Menard, he had a brick-yard started in Kaskaskia; but as there was no demand for the article (except for ourselves) in this town, where business was stagnant, a year—indeed, I think two years—elapsed ere a second kiln was ready for burning. Our house repeatedly came to a standstill, the workmen deserting, etc.; and when Mother Agnes resigned her charge in May, 1836, very little more than the foundations were laid. Mr. Wheeler now proposed to begin a frame building, which should be contiguous to the one in brick already commenced; for, being a carpenter, it would be in his power to carry on the latter, as he himself would remain on the spot and assist in the work, which he promised to have finisehd before autumn.

The work now proceeded briskly and in the summer vacation, about the last of August, 1837, we bade adieu to the old hotel and to Mather's¹¹ house and removed to our new habitation. The building (two stories), freshly painted, with its green blinds and long piazza, looked like a long steamboat, and lay at right angles with the sombre foundation walls and cellar pit of the deserted brick structure—I mean deserted by the workmen since 1835. As soon at the lathing and plastering of the frame building was finished, the brickmasons got again to work on the Academy, which was roofed the same fall, so that the carpenters were able to work on the interior during the winter of 1837-38. We had removed to our own premises about the feast of St. Augustine, but had hardly gotten into our new convent when a death occurred, that of a postulant, followed by two other deaths—Sister Ambrosia Cooper on October 2, and Sister Gonzaga Jones on December 3. We were, as may be supposed, very sad, especially as at that time Kaskaskia had no stationary pastor, Fathers

¹¹ Thomas Mather was a very enterprising merchant. He, with two other gentlemen, purchased in 1829 the land on which Chester now stands from the late Judge John McFerren, who had entered it in 1818. In the same year they built a slaughter house for the purpose of slaughtering and packing the beef of the county, which was then plentiful and of good quality; they built also a storehouse and opened a stock of goods. A large warehouse was erected at the same time.—*Historical Sketches of Randolph County*, Montague, 1859, pp. 125-126. Mather was prominent in politics for twenty-five years, was a member of the Legislature, a Canal Fund Commissioner, and always active. See Pease, *The Frontier State*; consult index.

Condamine and Roux¹² having returned to France and St. Louis. Yet some priest, either Lazarist or secular, gave us Mass and heard our confessions every week. At this moment of gloom Providence sent us one great comfort in the presence of the saintly Bishop Bruté,¹³ who remained several weeks with us. As the parish priest's residence in town was in so dilapidated a condition as to be scarcely habitable, the good bishop accepted an apartment in our bake-house, where some five or six little orphans lodged. This bake-house was pretty comfortable in winter, having two rooms above and one below, defended on one side by a smoke-house. We were at this time (children and sisters) crowded into one building, two or three children sleeping in each of the sister's cells; besides which the play-room had to be converted into a dormitory at night. The chapel was at the end of the corridor; the altar over the fire-place, and opposite the door, looking down the passage. During Mass the sisters knelt in the cell doors, and at Communion received at the chapel door, in which a chair was placed with a Communion cloth across the back. It was to this little chapel the saintly Bishop Bruté used to steal, and pass hours before the Blessed Sacrament. We often met him going along in silence and on tip-toe, without raising his eyes or stopping to speak to any one, his breviary under his arm.

¹² Father Benedict Roux was Pastor of Kaskaskia from July, 1835, to 1839. Father Roux was a Frenchman who spoke and wrote the French language with perfect mastery, yet, after striving most earnestly, he successfully mastered the English language as well. He came from the diocese of Lyons, and was received into the diocese of St. Louis in 1831 by Bishop Rosati. In 1835 he became pastor of Kaskaskia, Illinois. See *Relation of Father Roux*, edited by Reverend John Rothensteiner, ILLINOIS CATHOLIC HISTORICAL REVIEW, October, 1918.

¹³ Simon William Gabriel Bruté de Remur was born at Rennes, France, March 20, 1779, and died at Vincennes, June 26, 1839. He was the first bishop of Vincennes (the seat of the diocese is now Indianapolis), Indiana. He had attended the schools of his native city for several years when the Revolution interrupted his studies. He then learned and practiced the business of a compositor in the printing establishment of his mother, where she placed him to avoid his enrollment in a regiment of children who took part in the fusilades of the Reign of Terror. In 1796 he began the study of medicine and graduated in 1803 but did not engage in practice as he immediately entered upon his ecclesiastical studies. He was ordained priest on June 11, 1808, joined the Society of Saint Sulpice and after teaching theology for two years he sailed for the United States with Bishop Flaget. In 1815 he was appointed President of St. Mary's College, Baltimore, but after three years he returned to Emmitsburg. In 1834 he was appointed Bishop of the newly created See of Vincennes, which comprised the whole state of Indiana and eastern Illinois.—*Catholic Encyclopedia*, Vol III. For some details see *Life of Bishop Bruté*, by Right Reverend James Roosevelt Bayley, D. D., Bishop of Newark.

We were anxious to get in our chapel before Christmas, and the workmen hurried to lay the floor and put up the lathing at the west end, all the other walls being of solid brick. But as no plastering could be attempted in this season, we hung up quilts to keep out the wind and cold, and the flooring overhead helped to render it a little warmer. There being no brick-layer about, I was given the job of laying the hearth—fire being indispensable. First filling up the cavity with sand, I put down the bricks in regular files, to the admiration of all who saw it, and the joy of those who feared we would freeze there on Christmas night. Even with a fire in the large hearth, it was fearfully cold. During a considerable part of the months of January and February, we were obliged to move the altar up close to the fire, and directly in front, and even then to keep the cruets on the hearth until needed at the altar, when the sister sacristan put them in reach of the priest. Our sisters suffered much from the cold during the winter, and indeed during the eleven winters passed in Kaskaskia. Sister Catharine Rose, who was cook, called us one day to look at pans on the fire, frozen on one side and stewing on the other. I myself, in attending a writing class, with two large fires in the room, saw the ink freezing on the children's pens. I have seen basins sitting under the stove from morning almost till night unthawed. In one respect, however, we were better than at the old hotel. We had a better kitchen and pantry. In the former our bread was oftentimes in the most direful condition, frozen hard as a stone, impervious to any sharp-edged tooth. We used lard lamps, with canton-flannel wicks, sperm oil having given out or become very dear. Gas and oil were not heard of until years later. These lard lamps were very inconvenient, and half the time totally unserviceable. Difficult to light, they would not burn unless the lard was reduced to a liquid state. We had to keep them by the fire before lighting, and even after lighting; for if carried into a cold place they congealed and became extinguished. Then, to restore them to a burnable temperature was, in that cold climate, a process of some thirty minutes, even under favorable circumstances, it being seldom that our apartments afforded heat sufficient to effect the liquefaction in this space of time. Besides, the lard was expensive, and we generally used to save it for the sisters at night recreation, as they did in old times at Georgetown.

On the octave of the Epiphany, 1841, we had the happiness of welcoming the newly-consecrated bishop, coadjutor to Monsignor Rosati, the latter having been sent as legate or vicar-apostolic to

Hayti. Bishop Kenrick¹⁴ immediately gave us a chaplain for our convent, and thenceforth we had the blessing of daily Mass.

On May 12, 1842, Sister Agnes Brent was elected superior. In 1843, a division of the diocese taking place, whereby Kaskaskia was placed under the jurisdiction of the bishop of Chicago, Bishop Kenrick expressed to Mother Agnes his desire of retaining some of the Visitation Sisters in his diocese, and of establishing a house in St. Louis, requesting her to proceed thither and be its first superior.

Accordingly, in the spring following, accompanied by six sisters, she departed on her mission. It was April 14, Low Sunday, 1844. Accompanied by Major Graham and his two daughters, our pupils, we left after Mass and breakfast, and, riding some thirty or forty minutes, reached the banks of the Mississippi, where we waited for the passing of a boat. There was a comfortable house erected on the shore for the accommodation of arrivals and departures, and in this we had remained about half an hour, when the loud puffing of a steam-boat was heard. Immediately Mr. Finn put up a signal—a flag on the end of a pole—and in a few minutes the boat put off steam and rounded to the shore. We got on board, and about ten or eleven o'clock, the double doors between the ladies' and gentleman's cabin being thrown open, a minister, in his silk gown, stood in the center and began a most edifying discourse. All the passengers, ourselves included, sat around in perfect silence; and maybe some thought we were almost converted, so attentive did we seem, not wishing to give offence. The preacher was a Campbellite, and we owed him some good will for speaking very reverently of the Mother of God; but he denied the existence of a Holy Ghost.

In six hours we reached St. Louis, and were conveyed to the City Hospital, where for eight days the good Sisters of Charity lavished upon us every possible attention and kindness.

¹⁴ Peter Richard Kenrick was born in Dublin, Ireland, August 17, 1806. He had to carry on his father's business after the latter's death and support his mother. At the age of twenty-one he entered Maynooth College. After five years of assiduous study he was ordained to the priesthood by Archbishop Murray of Dublin, and on the death of his mother, after a few months of local missionary work, left for the United States on invitation of his brother and took up work with him in Philadelphia. He was given the post of president of the seminary as well as that of rector of the cathedral and vicar-general of the diocese. This was in the latter part of 1833. During his seven years of missionary work with his brother he produced several works which built up his fame as a theologian. He wrote *Validity of Anglican Ordinations Examined*, *New Month of Mary*, and *History of the Holy House of Loreto*. He was the first Archbishop of St. Louis.—*Catholic Encyclopedia*, Vol. VIII.

THE MISSISSIPPI FLOOD.

But let us return to our sisters in Kaskaskia. At Easter, the time of our leaving, the Mississippi was already high and still rising. But as this rise occurred every spring, nothing serious was yet apprehended. In two weeks, however, the Okaw began to swell and flood the fields lying between it and our garden. On the feast of St. Aloysius the garden was half covered with water, and our sisters made their last procession in honor of the Sacred Heart on two of the upper walks which remained dry. That night the whole was inundated, and at eleven o'clock Friday, June 21, the water rushed into the cellar. Next morning the well caved in during Mass. The greatest damage lay in the nature of the soil; for under the stratum of sand and clay lay one of quicksand, and it was apprehended that the whole would sink in the mighty flood.¹⁵

Friends urged them to depart, and at six o'clock that same evening Mr. Amedée Menard brought a flat-boat propelled by stout rowers, conveyed them to his own dwelling on the bluffs east of the Okaw river. This was Saturday P. M. I suppose they had no Mass next morning, but Father St. Cyr¹⁶ said Mass at the convent for those who remained; and immediately after Mass they commenced packing up. He dispensed with the Sunday obligation, and the sisters spent the day in hard work, taking down pictures and everything belonging to the altar and chapel, where Mass would never again be celebrated. They bundled and sewed all day long, covering carefully with cloths their best pictures and ornaments. They were also obliged to remove provisions, kitchen utensils and furniture from the first floor, which, although several feet above the ground, would be entirely under water before night. At breakfast time the bricks in the kitchen sank when they stepped upon them. One end of the sisters' refectory was under water; so that, with all expedition, they conveyed the tables, dishes, etc., to the assembly room on the next floor, where they passed the remainder of this memorable Sunday, at the close of which they, too, bade adieu to their doomed convent and sailed for the bluffs.

¹⁵ For an interesting story of the flood which washed away old Kaskaskia, see Mary Hartwell Catherwood's *Old Kaskaskia*.

¹⁶ Father John Mary Ireneus St. Cyr was sent to Chicago in 1833 to found the first Catholic parish. In 1839 he succeeded Father Roux at Kaskaskia and remained until the summer of 1844. See account of Father St. Cyr's first appointment in *Early Catholicity in Chicago*, by Reverend Gilbert J. Garraghan, S. J., ILLINOIS CATHOLIC HISTORICAL REVIEW, July and October, 1918. The best sketch of Father St. Cyr is contained in Reverend A. Zurbonsen's *In Memoriam: A Clerical Bead Roll of the Diocese of Alton, Illinois*, p. 123.

Meantime, Bishop Kenrick, who had heard nothing of the distress of the nuns, was on his way to Kaskaskia to introduce to them their new bishop, Rt. Rev. William Quarter.¹⁷ He was accompanied also by Rev. John Timon¹⁸ and Rev. St. Palais¹⁹ (both of them afterwards bishops). But the meeting was of a very different description from what they had anticipated. They found the homeless sisters and children crowded together at the Menard mansion, around which the houseless people of the town had taken refuge under tents and awnings. This was about noon on Monday.

Old Colonel Menard, the late proprietor of the mansion and devoted friend of the sisters, had just been laid in his grave beneath the weltering waters. He had not lived to see the destruction of his beloved convent, which was his solicitude even in the last hours of his life. When informed on his sick-bed of the rapid rise of the Mississippi and Okaw, he inquired repeatedly, "How are the sisters?" telling his sons to take care of them. Our convent had been, we may say, built up and maintained by him. In the purchase of the land, in payment of the notes on the building, he promptly and cheerfully advanced the money, whenever our means fell short, and this happened too often. Neither did he for several years demand any interest, and when at last he did, it was on the most indulgent terms. He had a progeny of grandchildren and nieces for whose board and tuition he was responsible, and most of our pupils were obtained through his influence. God preserved to us our kind friend until a

¹⁷ Right Reverend William Quarter was born in Killurine, King's County, Ireland, January 21, 1806. Came to America in 1822. Ordained priest September 19, 1829. Consecrated Bishop of Chicago by Right Reverend John Hughes in St. Patrick's Cathedral, New York, March 13, 1844. Arrived in Chicago May 5, 1844. Died April 10, 1848.—*Catholic Encyclopedia*, Vol. III, p. 653.

¹⁸ Bishop John Timon was born at Conewago, Pennsylvania, February 12, 1797, and ordained priest at St. Louis, Missouri, in June, 1825. He became a Visitor-General of the Congregation of the Mission ("Lazarists" or "Vincentians") and labored for some years in Missouri and Illinois. He was consecrated the first bishop of the diocese of Buffalo, New York, by Bishop Hughes in St. Patrick's Cathedral, New York, October 17, 1847. He became famous as a missionary in New York State. He died April 16, 1867.—*Catholic Encyclopedia*, Vol. III, p. 39 *et seq.*

¹⁹ Right Reverend Jacques Maurice de St. Palais was born November 15, 1811, at La Salvetal, France; ordained May 28, 1836. Consecrated fourth Bishop of Vincennes January 14, 1849. Prior to his consecration as Bishop he had been in Chicago. Died June 28, 1877.—*Catholic Encyclopedia*, Vol. VII, pp. 741 and 744.

few days before the flood. He died June [13], 1844, and his house became our refuge.

Our school at this time numbered fifty pupils, nearly all of whom were withdrawn by their friends, only sixteen accompanying the sisters to St. Louis.

The arrival of the two (we may say four) bishops in Kaskaskia was at a much-needed moment, for the Menard family, I imagine, knew not what to do with the sisters and their sixteen children. Father Heim had gone in quest of a boat, but had not succeeded, no captain being willing to come to Kaskaskia.

Father Timon now departed on the same errand, and hailing a steamboat on its way to St. Louis, induced the captain to put out his cargo and turn his boat into the Okaw river. Early on Wednesday morning, before day, the puffing of the steamer was heard at the Menard mansion. Mr. Amedée Menard sprang from his bed and ran out to warn the captain against some dangerous spot in the channel, but was relieved of the necessity by seeing Father Timon standing aloft near the wheel and directing the pilot. After breakfast all got on board and sailed for the convent, of which only one-half appeared above water. Here a portion of the piazza balustrade was sawed off and the boat lashed to the house through the doors and windows. The bishops and priests assisted in carrying the furniture on board; pianos, harps, stoves, desks and benches, etc., were put in the hold as ballast, the sisters lifting whatever their strength would permit. By two o'clock in the afternoon they had got a sufficiency of freight on board, and bidding goodbye to Kaskaskia and their well-loved convent, they turned their course northward to St. Louis. This was June 26, 1844.

The united sisterhood enjoyed liberal patronage on Ninth street until 1857, when they moved to Cass Avenue, where a regular convent had been erected on property bequeathed them by Mrs. Ann Biddle. There their life work widened. Through the dark period of the Civil War, the daughters of the Confederates and of the northern soldiers crowded around them; and in the country's career of peace, steadily aiming at the highest and holiest development of the young from all sections of the country, they reached the Golden Jubilee term of their existence as a body.

Nine years later the growth and improvements of the city were westward, and the patrons followed—they called for the sisters. The Saint de Chantal Academy was the answer. Still they called, and

the Visitation loosened itself again from old, tender and sacred associations at the voice of duty.

In 1892 it took possession of a new home in Cabanne Place, its old one passing, through the agency of Archbishop Kenrick, into the hands of the Lazarist Fathers, for a Diocesan Ecclesiastical Seminary.

HELEN TROESCH.

Springfield, Illinois.

Practical Historical Work—By action of the State Courts of the Catholic Order of Foresters, the Illinois and several other jurisdictions of that order have been for sometime encouraging the study of Catholic History through agitation and rewards for worthy effort.

Under well matured plans, members of the graduating class of each parochial school within the jurisdiction are requested to prepare an essay on the subject, "The Catholic in American History."

There is presented a gold medal to one person in each graduating class declared by a competent person or committee to have written the best paper on the subject. Each medal is paid for and awarded by the Subordinate Court of Foresters in each parish wherein there is located a parochial school. If there be more than one Court in a parish, medals may be presented jointly by all the Courts, or several medals may be contested for.

A committee is appointed by each Court for the purpose of negotiating with the pastor of the parish, that his consent to the plan may be obtained and the graduating class given ample time for study and research.

Each person to whom a medal is awarded is required to furnish the State Court through the Subordinate Court a copy of the essay for which award is made, that the best may be published in the "Forester," the official paper of the society.

Any plan adopted for the purpose of deciding who is the successful contestant, and agreeable to all parties concerned, is acceptable to the State Court.

The name of each winner, with postoffice address and name of school, is forwarded to the State Court office immediately after award is made.

A complete record is maintained in the State Court office of each medal awarded, together with all data pertaining to the successful contestants.

Under this arrangement more than five hundred medals have been awarded, which means that several times that number of essays have been written.

This work is eminently practical and we are advised that an earnest effort is to be made by the officers to direct study in the Illinois jurisdiction more particularly to Catholic history in Illinois.

HISTORY IN THE ANNALS OF THE LEOPOLDINE ASSOCIATION

State of Church in the Diocese of Chicago -- Quincy, an Example of
the Growth of the Church

*The Sixth and Last Letter of Bishop William Quarter, D. D., to the
Leopoldine Association in Vienna*

(Leopoldine Annals, Volume XXI., No. 5, Pages 11-18).¹

Chicago, November 27, 1846.

Right Honorable Prince, Most Reverend Archbishop and President of
the Leopoldine Association in Vienna :

To my great consolation I can record the receipt of 300 English pounds or 1,300 American dollars as your generous financial contribution toward the support of my extensive and promising diocese.

Whilst I express my sincere thanks to Your Princely Grace and the members of the highly esteemed Leopoldine Association for the gift received, allow me herewith to assure you that this money shall only be appropriated to the best and holiest purposes and that neither I nor my faithful people shall ever cease to implore the merciful and kind Lord to bestow every spiritual and temporal blessing upon your pious associates.

The funds received were applied as follows :

1. Toward the erection of the seminary, which costs ten thousand dollars :

¹ The *Leopoldine Annals* was a quarterly mission review published in the German language at Vienna, Austria, as the official organ of the Leopoldine Association. The five letters of Bishop Quarter published in the October number of the ILLINOIS CATHOLIC HISTORICAL REVIEW and the above letter appeared in the columns of the *Annals* at the time they were written, and undoubtedly brought many German priests to this country and especially to the Chicago diocese. More will be written upon this subject in a later article on the "Leopoldine Association" in which special consideration will be given to the most complete set of the *Leopoldine Annals* in this country now a part of the extensive library of St. Francis Seminary, St. Francis, Wisconsin. We are under heavy obligations to the Seminary and the fathers in charge for making possible the translation and publication of the foregoing letters and for future favors assured us. For the present it is desired to discharge a pleasant duty by expressing sincere gratitude and a personal expression of the many courtesies accorded the writer hereof by the Reverend A. C. Breig, D. D., Librarian.—F. J. E.

2. Toward the support of the seminarians, which amounts to two thousand dollars annually.

3. Toward the completion of the cathedral, which required four thousand dollars.

4. Toward defraying the traveling expenses of our missionaries to the amount of six hundred dollars.

6. To purchase a site on which the erection of a sisters' convent to the amount of two thousand dollars is contemplated.

7. To erect a church for the Germans of this city, which will cost fifty-five hundred dollars.²

The Most Reverend Prince-Archbishop can readily surmise from the following how much I stand in need of foreign aid and support. My diocese is newly erected, but the difficulties to be surmounted in the upkeep of a newly erected diocese, yes, I might say, of a single parish in the United States, are so many and so varied that he alone can form an adequate conception of same, who knows that our Government budget makes no allowance for religious cult; which is looked upon as a matter of private concern, in which everyone is at liberty to conduct his religious services with as much outlay and display as suits his personal fancy or financial ability. Formerly the state of Illinois, which now comprises the Chicago diocese, belonged partly to the diocese of St. Louis, and partly (especially the Northern Sections) to the diocese of Vincennes. Of course, at that time the Catholic population was not what it is today; the rich soil and the excellent climate of this state, however, soon attracted immigrants in such large numbers that it became utterly impossible for the bishop of St. Louis to provide for the spiritual needs of this territory, since his diocese, as it was, already embraced the entire states of Arkansas and Iowa. Thus the erection of a new diocese within the confines of the state of Illinois became a necessity, and the same exists today as the diocese of Chicago, whose first bishop established his see in the already prominent city of Chicago, located on the shores of Lake Michigan. Our Holy Church could not possibly withhold her maternal solicitude for the spiritual needs of this forlorn country, which numbers so many Catholics within its borders, and, thanks be to God, as far as within our power lies, everything has been done to advance the Catholic interests. And yet to attain this much desired end, huge individual sacrifices were demanded.

² The German Church referred to is evidently St. Joseph's, as it was the first German Church planned, although St. Peter's Church was also built in 1845.

At the time I assumed charge of the diocese, I by no means found everything in a well regulated condition; but, on the contrary, there was no church, no school, no residence for the clergy; in fact, nothing to shelter the priests. The church, which was in course of construction and only half completed, was already burdened with an indebtedness of three thousand dollars.

I also stood in need of a cathedral and to this end it became necessary to purchase a site on which eventually to erect the contemplated structure as well as a seminary, which must be considered of paramount importance in view of the fact that the old world could not possibly supply us with a sufficient number of priests to cover the needs of our far-distant and greatly scattered missions. The erection of the latter has already cost us seven thousand dollars and will certainly reach the total of twelve thousand dollars when completed. But the heavens be praised, I can truthfully say that the expenditures incurred have already been outweighed by the spiritual advantages attained. In the meanwhile I must shelter sixteen seminarians, eleven of whom are theologians, in a rented house and to these I myself am imparting the instructions. Their upkeep costs two thousand dollars annually. Only lately two of their number have been ordained to the Holy Priesthood by me in this blessed institution;³ soon there shall be more, among them three Germans,⁴ who will have completed their course and be ready for Holy Orders. Ere long I shall have twenty students, who have already declared their intentions of taking up the study of theology.

In order not to deprive suffering humanity of the self-sacrificing services of the Sisters of Mercy, I have also purchased a piece of land for them; their hospital is now in course of construction and will cost about five thousand dollars.

³ Bishop Quarter made the following entry in his diary May 25th, 1844: "I ordained to the priesthood Reverends Patrick McMahon of the County Cavan and Bernard McGorrisk of County Armagh, Ireland, in St. Mary's Cathedral. They are the two first to receive Holy Orders in the Diocese of Chicago."

⁴ The Seminarians at that time included Thomas Aughoney, Henry Coyle, Lawrence Hoey, James Kean, Joseph Rogan, Michael O'Donnell, John Bradley, W. Herbert and Mr. Gallagher. Bishop Quarter ordained the following named priests besides Fathers McMahon and McGorrisk as stated in note three above: August 18th, 1844, John Brady and John Ingolsby; August 22nd, 1844, Thomas O'Donnell; October 15, 1844, James Griffin; January 3rd, 1845, Patrick James McLaughlin; June 8th, 1845, Patrick T. McElhearn; July 16th, 1845, Terrence Murray and James McAuley; August 19th, 1845, James Gallagher and George Hamilton. According to this letter he ordained ten more of which the writer has not found the names.

I have the pleasure to inform you that during the year 1846 three new churches, built of wood, were begun and will be completed in 1847⁵. Furthermore, I have purchased a temple from the well-known sect, the Mormonites, and converted it into a suitable Catholic church. To the German church I donated a site of no small value and it will also be completed soon and represent a total value of five thousand dollars.⁶ These churches have, as far as possible, been equipped with everything necessary for the solemnization of divine services. A German priest conducts the services alternately in the German and English church.⁷ In the past year eight missions were started in the diocese and I have provided them with the necessities as far as lay in my power. The bishop must defray all the expenses incurred, even the traveling expenses of the itinerant missionaries, although he himself has no fixed income and applies the funds so generously contributed by Europe toward liquidating old debts and supporting the missionaries. I confide now, as in the past, in the assistance of Divine Providence and I humbly pray that my trust may not be in vain. The Almighty Hand of God, His Goodness and Mercy is the controlling power in all other human events. Surely He will not withdraw his aid in matters which are of such vital interest to His Church.

An indebtedness of ten thousand dollars still rests heavily upon my shoulders, the greater part of which was contracted by the extremely necessary erection of the Cathedral Church.⁸ The bishop and his Vicar-Generals, in their solicitude, annually travel over the vast undulating prairies, which even now number fifty-five thousand Catholics, of whom about twenty-eight thousand are Germans, to determine where and how to erect new parishes to meet the demands and the needs of the ever-increasing population, caused by an uninterrupted stream of immigration, principally from Westphalia and the Kingdom of Bavaria. Whenever the needs and circumstances demand

⁵ These were St. Peter's, St. Joseph's and St. Patrick's.

⁶ See note two.

⁷ Reverend John Jung had charge of the building of St. Joseph's and St. Patrick's Churches and ministered to both of them and is no doubt the German priest referred to. During the years 1847-48-49 there were also in and about Chicago Reverend Bernard Shaeffer and Fathers Kopp and Voelken, all of whom were associated with Father Jung in ministering to the German churches in and about Chicago.

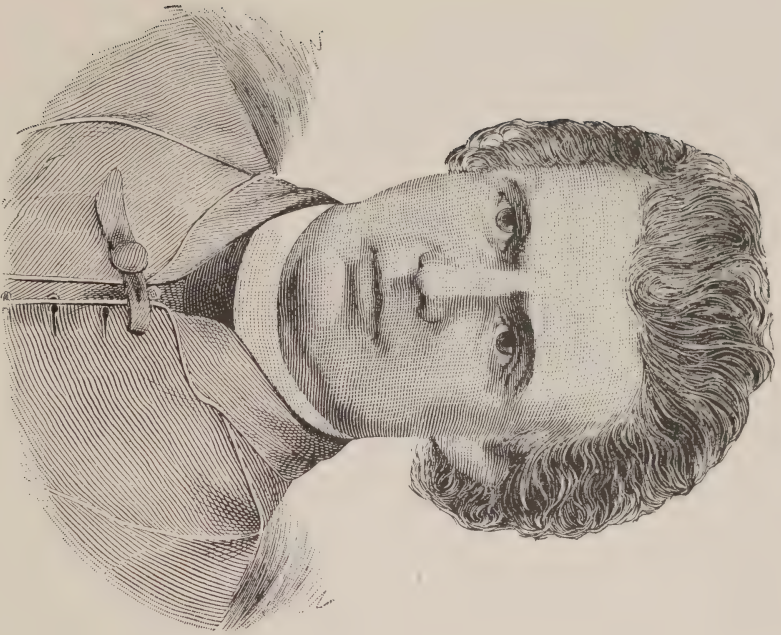
⁸ Ten thousand dollars indebtedness in those days was a heavy burden compared with the present. Money was scarce. A dollar had perhaps four times its present value. The country was poor and the Catholics were in general still poorer. Even the Church had but a limited credit.

it, I send them a priest of the diocese, of whom I already have forty-eight. Twenty-one of this number have received their Holy Orders from me.

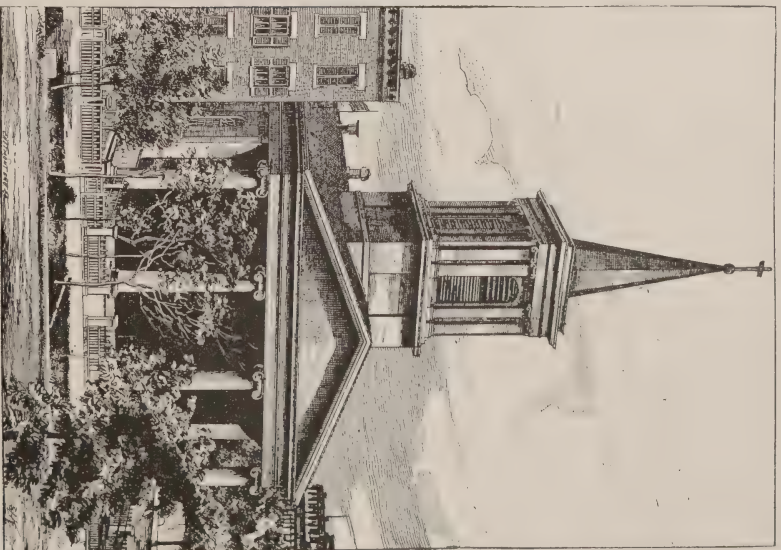
THE DEVELOPMENT OF THE CHURCH AT QUINCY

To illustrate how rapidly such a parish grows and develops, allow me to describe in detail the Catholic parish at Quincy, which was established about ten years ago and say serve your readers as an example, which may readily be applied to every other parish in the United States. Ten years ago none of the well regulated streets and beautifully planned squares, so much in evidence today, were visible in Quincy; nor were numerous churches, houses of prayer and public buildings reflected in the mirrored waters of the Mississippi as they are to be seen today; the greater part of the present city-site was torn by deep gulches, thickly planted with heavy timber and still served as a favorite jungle for wild animals. A few block-houses stood along the river banks and the heights of Quincy were not yet crowned with a city beautiful. The population was still very small, and of course but few Germans among them. Bishop Rosati, of St. Louis, of blessed memory, had sent a priest hither⁹ to attempt the organization of a mission. Of the Germans, who had already settled in this locality, twenty-two were Catholic immigrants from the various parts of Osna-brueck. It was indeed high time that a priest did arrive, for even this small number was not spared inducements on the part of proselytizing Protestantism. A former royal Hanoverian non-commissioned officer already acted the part of a Protestant preacher and since he could not meet his current expenditures from the contributions of the Lutherans alone, he had already made attempts to win over the Catholics; indeed, to flatter their vanity and use them for his purposes, he had several of them elected as church

⁹ The first German Catholic parish established along the course of the Mississippi river was that of the Ascension *Christi Himmelfahrt's Gemeinde* of Quincy. This name was given it by the small band of Catholic settlers who as early as 1834 had been gathered into a congregation by the occasional visitor, Reverend Peter Paul Lefevre (subsequently Bishop of Detroit). Reverend Augustine Florent Brickwedde was appointed by Bishop Rosati of St. Louis as first resident pastor. The name Ascension Parish was retained until the present large structure was erected in 1848, when the patronal name, St. Boniface, became substituted for the titular "Ascension." Father Brickwedde was the pastor at the time of which Bishop Quarter writes. For a cut and a very complete biographical sketch of Father Brickwedde and the German Church at Quincy see Zurbonsen, *In Memoriam Clerical Bead-roll of the Diocese of Alton*, page. 24.



RIGHT REVEREND WILLIAM QUARTER, FIRST BISHOP OF CHICAGO, AND HIS CATHEDRAL



trustees. Deprived of every spiritual counsel during a long period of time, those lukewarm among them would surely have succumbed to the inducements, if heaven had not again brought them the consolations of faith. Upon his arrival the priest gathered these few about him, instructed them, visited their sick, administered to them the holy sacraments and celebrated with them the holy sacrifice of the Mass in a private house. This continued for a time until gradually more Catholics arrived from Germany and they were enabled to erect a frame church in the year 1838.

In the meanwhile, circumstances have changed. One who saw Quincy in the above-mentioned year would not not recognize it today. The river banks are now lined with large stone manufacturing establishments the forest has succumbed to the blows of the woodman's ax; the gulches are filled in and a widely extended city, booming with commerce and manufacture, has been built on the heights, where not so many years ago the camp fires of the now annihilated unlucky Ottawa Indian tribe were burning. The little Catholic frame church of 1838 has for a long time past been supplanted by a spacious house of God, which accommodates 600 people, and the small parish of twenty-two persons has grown to a membership of 2,270 German Catholics. A school has been erected, which enjoys a larger attendance than any of the fourteen schools in Quincy belonging to the various Protestant sects. Even now the present stone church no longer accommodates the large concourse of faithful and the erection of another large church has become an imperative necessity. The land for this purpose has already been purchased and paid for. Here in Illinois alone I know of twenty-five parishes such as this one or settlements which could organize into parishes if they only were provided with a priest. May these circumstances serve as an urgent appeal to such priests in Germany, who are not yet under obligations to devote their activities to any definite pastorate, and may it even persuade the Right Reverend Bishops and religious superiors to permit some of their clerics not yet in holy orders to come to North America.

AN APPEAL FOR MORE PRIESTS

As the scarcity of priests works immeasurable harm, thus also the aid to church and religion dependent on the arrival of such priests is incalculable. May no one hesitate to follow this call on account of such a small matter as personal sustenance, but let him consider that this is provided for partly by the Catholics themselves as far as possible and then also partly by the contributions of European mission

societies and the generous donations of our mission friends—even though we might not reflect that by taking up such mission labors the kingdom of Christ is spread on earth and we have the satisfaction to have assisted some souls to gain heaven, who otherwise might have been lost, and this conviction is alone sufficient to outweigh all other privations and hardships.

That this last consideration is a real factor is evident from the mission reports, which are also published in Germany and in which the missionaries and their achievements are so frequently extolled. Even now a number of Benedictines from the Kingdom of Bavaria have formed the pious and high-minded resolution to come to America and they have already opened their mission at Youngstown in the diocese of Pittsburg (state of Pennsylvania); more than that, they have founded a religious institution of their order combined with a college and they have also established a hospital conducted by the Sisters of Mercy. Likewise a branch of the Praemonstratensian order from Tyrol has located at St. Prairie in the neighboring diocese of Milwaukee. Such institutions are substantial and permanent central points for the Catholic cause in the United States. May the praiseworthy example of these religious be an incentive to a goodly number of the German secular clergy to also dedicate their energies to the largest of the world's spheres of activity and thus to assist in advancing the wonderful triumphs of our faith and our church here in America.¹⁰

With profound respect,

WILLIAM QUARTER,
Bishop of Chicago,

Chicago.

(REV.) FRANCIS J. EPSTEIN.

¹⁰ The remarkable growth of the Church in the few short years of Bishop Quarter's episcopate is indicated by a pastoral sent by Bishop Quarter to the clergy and laity of the diocese in 1848 which reads as follows:

"The great increase in the number of the Catholic population of this city may be inferred from the following facts: In the year 1844, when we took possession of this See, there was only one Catholic church in the city of Chicago. There are now four, together with the chapel of the "Holy Name of Jesus," attached to the "University of St. Mary of the Lake." This one Catholic church, then under roof, but not finished, accommodated all of the Catholics on Sundays. The German Catholics, the Irish and American Catholics, assembled within its walls to assist at the divine mysteries, and were not pressed for room. The German Catholic churches of St. Peter and St. Joseph have since been built; the Church of St.

Patrick, also, on the southwest corner of Desplaines and Randolph streets, which has lately been enlarged by an addition capable of containing as many as the original edifice. The University of St. Mary of the Lake has been built within that time, to which is attached the chapel of the Holy Name of Jesus; and also the Convent of "the Sisters of Mercy," which has its domestic chapel. Now, all those places, set apart for the worship of God, and for the celebration of the august sacrifice of the Mass are crowded every Sunday to overflowing with Catholics. What stronger proof is needed of the great and rapid increase of Catholics in this city? But not only Chicago, but throughout the Diocese, is the increase of Catholics apparent. Within the last few years Catholics have purchased here Congress (Government) and other lands to a large amount, and in various parts of the State of Illinois are townships owned chiefly by Catholics. Immigration from Ireland, from Canada and from Catholic portions of Germany have contributed much to this result; nor is there, to all appearances, any likelihood that the number of immigrants will be diminished this year, or for years to come. Indeed, the calculations are that there will be a larger immigration of Catholics to this State the present year than in any preceding one."

McGovern, *The Life and Writings of the Right Reverend John McMullen, D. D.*, pp. 22-23.

Keeping History Straight—In the first installment of *The Centennial History of Illinois*, published by the *Chicago Tribune* on Sunday, November 17th, after telling the story of Father Marquette's voyage of discovery and his return to establish the Mission of the Immaculate Conception on the prairies near what is now Utica, Illinois, and doing credit to the great apostle, missionary and martyr, the writer says that the mission planted by Marquette "after eking out a dead and alive existence for some years perished utterly." Other later inconsistent statements relieve the writer of the plain error or bald perversion of the truth, whichever it may be, but do not establish, as we have plainly shown in the July number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, a continuous succession of missionaries and pastors for the identical mission and church of the Immaculate Conception founded by Marquette, down to the banishment of the Jesuits in 1763, nor the further fact that the same mission and church founded by Marquette is in existence today, 243 years after its establishment; and although its geographical location has changed more than once, by reason of the change of habitat of the Indian congregation and also of Mississippi floods, the parish records made at each of the several locations, form a continuous chain of connection between the first and the last, and constitute one of the most interesting historical records in existence in America today. Marquette's Mission of the Immaculate Conception was the parent mission of the interior of the continent and became the parent church of Illinois, Indiana and Missouri, and, in charge of its present pastor, Rev. J. P. Oberlinkels, the 78th, in succession to Father Marquette, still flourishes in Kaskaskia, Illinois, near where Father Gabriel Marest, S. J., the fifth successor of Marquette removed it in the year 1700.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAUT

I. The Patriot. II. The Priest. III. The Victim of Injustice
and Ingratitude.

I. GIBAUT THE PATRIOT (*Third Paper*)

THE RECONQUEST OF VINCENNES.

As is well known now, but was not known then to Clark the English Lieutenant-Governor, Hamilton, appeared before Vincennes on the 17th of December, 1779, with a force of soldiery and retook Vincennes. Clark was not advised of the re-occupation by the British until on the morning of January 29th, 1779, Francis Vigo, a trader, the intimate friend of Father Gibault and of the Spanish Lieutenant Commander De Leyba, hurried to Kaskaskia and gave him full details of the re-taking of Vincennes and the occupation of the fort by Hamilton.

To learn the secret of Vigo's appearance at Kaskaskia just at this particular time we must look beyond Clark's papers. If he knew why Vigo came to him then and there, he hasn't told; but a passage in John Law's History of Vincennes furnishes the solution. Clark doesn't tell us that Father Gibault went again to Vincennes early in 1779, but Law, who was for years Vigo's attorney and had reason to know first hand every move Vigo made in connection with the government, says Father Gibault was in Vincennes at that time. After telling of the arrest and imprisonment of Vigo by Governor Hamilton, Law says:

"It was entirely through the means of Father Gibault that Hamilton released Colonel Vigo. * * * He was captured by the Indians and taken to Fort Sackville, where he was kept a prisoner on parole for many weeks and released entirely by the interference of Father Gibault and the declaration of the French inhabitants at Vincennes, who, with their priest at their head after service on the Sabbath marched to the fort and informed Hamilton 'they would refuse all supplies to the garrison unless Vigo was released.' "

What is to be said now of the "cowering priest" more fearful of Hamilton than all the rest? Here at the head of his parishioners he faces Hamilton in his fort and makes demands, and demands which are heeded. For Vigo is released and forthwith proceeds to Kaskaskia and to the presence of George Rogers Clark whom he had never before seen. *Why* did he go? Who sent him? Mystery of mysteries! Even a child would answer, Father Gibault.

While Clark does not give us any hint as to why Vigo came to him, he does tell us about his coming. He tells us in his journal

before cited that it was a gloomy time and there was some thought of abandoning the Illinois country.

"But on the 29th of January, 1779, M. Vigo, then a Spanish merchant who had been to Vincennes, arrived; * * * in short, we got every information from this gentleman that we could wish for, as he had had good opportunity and had taken great pains to inform himself with a design to give intelligence."

In the days that followed the receipt of this information, Kaskaskia was unusually stirred. It was proposed to march a force from Kaskaskia to Vincennes and endeavor to retake the fort. The townspeople, and especially the women, became enthusiastic and new companies of volunteers both from Kaskaskia and Cahokia were organized. A batteau was built and put under the command of Captain John Rogers to sail down the Mississippi and up the Wabash and meet the land forces near Vincennes. When on February 5th, everything was ready and the forces lined up for their cross country march, Father Gibault, as Clark says in his letter to Mason, "after a very suitable discourse gave the troops absolution."⁴² This discourse has come down to us as a fine patriotic effort, which heartened the troops and did much to infuse the spirit of patriotism. Pictures have been painted of Father Gibault blessing Clark's Army, and the incident has always been recognized as one of the central episodes in the conquest of the Northwest.

Father Gibault did not go with the troops, but every writer who has undertaken to give the story of the recapture of Vincennes, has spoken of the value of the influence which his former visit had upon the inhabitants of Vincennes in causing them to remain true to the American cause and to espouse Clark's cause when he arrived before the fort.

As is well known, Clark retook the fort at Vincennes, taking the Lieutenant-Governor and his forces prisoners, and sending them to Virginia, where, under the direction of the Council, they were held in captivity for more than three years.

These then are the facts relating to Father Gibault's connection with the Clark conquest.

SUSTAINING THE GOVERNMENT.

The steps taken by the Colony of Virginia to govern the Illinois country are quite familiar. It will be remembered that the Illinois country was by an act of the Virginia Assembly constituted a county of Virginia by the name of Illinois County. That Illinois County in-

⁴² *George Rogers Clark Papers*, Ill. Hist. Col. Vol. 8, p. 139. See also *Memoir*, *Ib.*, p. 269.

cluded Ohio, Indiana, Illinois, Michigan, and Wisconsin, and all that part of Minnesota east of the Mississippi River. John Todd was appointed County-Lieutenant and given such broad powers as to make him virtually dictator of the County.

The story of the virtual collapse of Virginia's finances, at least so far as the Illinois County was concerned, is also familiar, and the record of Clark's and Todd's dealings with the continental currency and other protested bills is well known. In fact the Virginia regime, so far as government was concerned, was a lamentable failure and did much to discredit America and the American cause and had a notable influence upon the standing of such men as Father Gibault, Colonel Francis Vigo and others who warmly espoused the American cause. Feeling themselves in some measure responsible for bringing American dominion over the community, they perhaps felt morally bound to sustain the credit of the new government.

For one purpose and another Clark expended more than \$100,000.00 in the Illinois campaign. Virginia had voted him a credit of 1,200 pounds, less than \$6,000.00, in continental money. This continental money depreciated until it was wholly worthless; but that money, and bills or drafts was all that Clark and Todd had with which to purchase supplies and meet their expenditures. In an attempt to keep the credit of the Government alive, Father Gibault furnished all the money and property which he owned, as did Francis Vigo, a number of the French settlers, and Olliver Pollock a distinguished Irishman at New Orleans.

What Father Gibault did in this direction is best described in his letter to Governor Arthur St. Clair:

Cahokia, May 16, 1790.

The undersigned memorialist has the honor to represent to your excellency that, from the moment of the conquest of the Illinois country by Colonel George Rogers Clark, he has not been backward in venturing his life on many occasions in which he found that his presence was useful, and at all times sacrificing his property, which he gave for the support of the troops at the same price he could have received in Spanish milled dollars, and for which, however, he has only received only paper dollars of which he has had no information since he sent them, addressed to the Commissioner of Congress, who required a statement of the depreciation of them at the Belle Riviere [Ohio River], in 1783, with an express promise in reply that particular attention should be paid to his account, because it was well known to be in no wise exaggerated. In reality, he parted with his tithes and his beasts, only to set an example to his parishioners, who began to perceive that it was intended to pillage them who began to perceive that it was intended to pillage them and abandon them afterwards, which really took place. The want of 7800 livres, of the non-payment of which the

American notes has deprived him the use, has obliged him to sell two good slaves, who would now be the support of his old age, and for the want of whom he now finds himself dependent upon the public, who, although well served, are very rarely led to keep their promises, except that part who employ their time in such service, are supported by the secular power, that is to say, by the civil government.⁴³

It is seen that Father Gibault not only did much to bring about the transfer of dominion, but gave all his earthly possessions and all the means he could acquire to sustain the new dominion. That he was beggared, discredited, and forsaken and never requited is another story to be told in a subsequent paper.

CONTEMPORARY OPINION.

Sufficient facts appear in the record as related in the foregoing pages to enable the reader to form his own conclusions as to the credit or blame for American ascendancy in this territory. But it is interesting to know what Gibault's contemporaries or proximate successors thought on the subject.

The reader has already been made acquainted with what George Rogers Clark had to say upon that subject. He wrote Governor Henry and George Mason about Father Gibault, and as early as December 15th, 1778, we find Governor Henry writing to Clark and saying:

I beg you will present my compliments to Mr. Gibault and Dr. Lafont and thank them for me for their services.⁴⁴

In the same letter, Governor Henry counseled with Clark about means of securing possession of Detroit and said:

Upon a fair presumption that the people about Detroit have similar inclinations with those of Illinois and the Wabash, I think it possible that they may be brought to expel their British masters and become fellow citizens of a free state. I recommend this to your serious consideration and to consult with some confidential persons on the subject. Perhaps Mr. Gibault the priest (to whom this country owes many thanks for his zeal and services) may promote this affair.⁴⁵

Governor Henry well knew how influential Father Gibault had been in securing Kaskaskia and Vincennes, and naturally thought

⁴³ Printed in Law's *Colonial History of Vincennes*, pp. 55-56.

⁴⁴ Patrick Henry to Clark, Dec. 15, 1778. *George Rogers Clark Papers*. Ill. Hist. Col., Vol. 8, p. 87; also *Kaskaskia Records*, Ill. Hist. Col., Vol. 5, p. 63.

⁴⁵ Henry to Clark, December 12, 1778. Approved by the Council of Virginia, printed in *George Rogers Clark Papers*, Ill. Hist. Col., Vol. 8, p. 80.

that he would be equally powerful in securing the good will of the French people at Detroit.

Writing to his friend Richard Henry Lee on the 19th of April, 1778, Governor Patrick Henry, although he had not yet received Colonel Clark's report of the capture of Vincennes, after telling what he had learned about that event, said:

Detroit now totters; and if Clark had a few of McIntosh's forces the place would be ours directly. I have lately sent the French there all the state papers, translated into their language, by the hands of a priest, who I believe has been very active.⁴⁶

Perhaps the best indication of the current belief as to Father Gibault's attitude and influence is expressed in the words of the opponents or enemies, the British officers. The head of the British militia during these spirited times at Michilimackinac was Patrick Sinclair. Amongst the Haldimand papers is a letter from Sinclair to Brehm written October 15, 1779, in which occurs this significant passage:

Dear Brehm:

I must again so early trouble you with a letter of business and request that small as it may appear, (for from very small evils great ones may arise). It may meet with your attention and be communicated to His Excellency on a favorable occasion.

General Carelton and the Bishop sent up one Gibon [Gibault] a priest on a mission for reasons best known to themselves. The part which he had represented in the Rebel interest, and may hereafter improve upon, requires in my humble opinion a mandate from Mon Seigneur for his appearance at Quebec. His conduct will certainly justify me to the General in making this representation, and I do it to avoid any future severity which may by means of Indians be necessary to direct against an individual of the sacred and responsible clergy—he removes to the Spanish and this side of the Mississippi occasionally and may be addressed at Caskaskies.⁴⁷

Sinclair evidently was of the opinion that Gibault needed discipline very badly, and preferred that the Bishop should recall him rather than that it would be necessary for him, Sinclair, "by means of Indians" to exercise severity upon him.

However, the General and the Bishop did not act as promptly as Sinclair wished, and on the 15th of February, 1780, we find Sinclair again writing to Brehm from Michilimackinac. Having men-

⁴⁶ Henry's *Patrick Henry*, Vol. 2, pp. 30-31, quoted in Butterfield's *History of George Rogers Clark's Conquest of the Illinois*, p. 452.

⁴⁷ Sinclair to Brehm, *Haldimand Papers*, Printed in *Michigan Pioneer Collections*, Vol. 9, p. 527.

tioned some facts in connection with the removal of the Church and the priest's house there, Sinclair says:

The subject leads me to inquire whether or not Monsr. Briand will issue out two mandates for the appearance of the vagabond Gibault who styles himself the Vicar General of the Illinois. Allow me in an official capacity that you will mention this again to the General as indispensably necessary. *Let them be sent to me.* I will forward them and publish them at the Illinois in order to blast any remains of reputation which the wretch may have been able to preserve among scoundrels almost as worthless as himself.⁴⁸

The British commander, De Peyster wrote General Haldimand on January 29, 1779, that:

Le Chevalier was informed there [at St. Joseph's] that Gibease [Gibault] the priest had been at the Post Vincent and at the Ouia with a party of rebels and obliged 600 inhabitants to swear allegiance to the congress.⁴⁹

In a letter of Governor Hamilton's to General Haldimand dated Detroit, September 22, 1778 giving the General a detailed account of conditions in the Illinois, Hamilton says:

Gibault the priest had been active for the rebels. I shall reward him if possible.⁵⁰

On the 27th of December, 1778, writing to General Haldimand, Lieutenant-Governor Hamilton said:

Could I catch the priest—Mr. Gibault—who has blown the trumpet of rebellion for the Americans, I should send him down unhurt to your Excellency, to get the reward for his zeal.⁵¹

Writing from Vincennes on the 19th of December, 1778, also to General Haldimand, Hamilton in giving details of the events just recently occurring said:

One of the deserters was a brother to Gibault the priest, who had been an active agent for the rebels and whose vicious and immoral conduct are sufficient to do infinite mischief in a country where ignorance and bigotry give full scope to the depravity of a licentious ecclesiastic. (words! words!) This wretch it was who absolved the French inhabitants from their allegiance to the King of Great Britain. To enumerate the vices of the inhabitants would be to give a long catalogue, but to assert that they are not in possession of a single virtue is no more than truth and justice requires. Still the most eminently vicious and scandalous was the reverend Monsr. Gibault.⁵²

⁴⁸ *Haldimand Papers*, Ib., p. 539.

⁴⁹ *Ibid.* p. 377.

⁵⁰ *Ibid.* p. 480.

⁵¹ *Haldimand MSS.* Quoted in Butterfield's *History of Clark's Conquest*, etc., p. 245.

⁵² *Haldimand Papers* printed in Michigan Pioneer Collections. Vol. 9, p. 497.

It is not difficult to tell whom Hamilton thought was responsible for the inhabitants of the Illinois breaking away from the British dominion.

As a proof that Father Gibault's interest in the new government continued, we read in a letter of Sinclair to Brehm dated at Michilimackinac, October 29th, 1779, that

The priest Gibault and one Mayette a Canadian was very active in the rebel interests.⁵³

To assert that subsequent writers without exception have given a large part of the credit for the winning of the Northwest to Father Gibault, would be but to say that they had examined the testimony and arrived at the conclusion that he was entitled to such credit. This the reader may do for himself.

There is evidence to indicate that despite the grievous privations and disappointments consequent upon the assumption of government by Virginia, Father Gibault remained steadfast and continued the spokesman and tribune of his people.

In partial recognition of the aid of the early French settlers, laws were passed confirming them in the title to their possessions; but it was provided that they should have the lands they occupied set off and surveyed at their own expense, and Governor Arthur St. Clair's first visit to the Mississippi Valley settlements in January, 1790, was concerned with the matter of surveys.

On that occasion Father Gibault on behalf of the people of the Illinois, wrote Governor St. Clair as follows:

Your Excellency is an eye witness of the poverty to which the inhabitants are reduced, and of the total want of provisions to subsist on. Not knowing where to find a morsel of bread to nourish their families, by what means can they support the expense of a survey which has not been sought for on their parts, and for which it is conceived by them, there is no necessity. Loaded with misery and groaning under the weight of misfortunes accumulated since the Virginia troops entered their country, the unhappy inhabitants throw themselves under the protection of your Excellency, and take the liberty to solicit you to lay their deplorable situation before Congress.⁵⁴

In subsequent papers it is proposed to examine Father Gibault's record from the standpoint of his priestly office, to set down what is known about his life as a priest, missionary, and apostle, not omitting any aspersions upon his name, for:

⁵³ *Haldivand Papers, Ibid.* 531.

⁵⁴ *Saint Clair Papers, Vol. I, p. 165.*

“Be thou chaste as ice, as pure as snow,
Thou shalt not escape calumny.”

It is proposed also to detail something of the trials and vicissitudes which beset Father Gibault's declining years, that generous, well-meaning Americans may have before them, in so far as possible, a detailed record of a life, much of which was spent for the public weal, and all of which was dedicated to the service of his fellow-man.

JOSEPH J. THOMPSON.

Chicago.

The Viewpoint In Writing History—History being, in a sense, a fixed quantity, does it make any difference who writes it? Whether it be written from within or without the Church?

Writing of the Church, but from without, Parkman utilized the superlative to a greater extent than any other historian in eulogizing the missionaries, the representatives of the Church, while he vied with the lesser lights of literature of his time in invective against and vituperation of the Church. He made the missionary more than human—almost divine, and he represented the Church as an institution of iniquity. He painted the missionary—the mouthpiece and ambassador of the Church, a superior being in spite of the cause he represented and the Master who sent him.

In the same period, John Gilmary Shea wrote Catholic history from within the Church. Unfortunately to the present time he has had a much more limited hearing, and though Parkman drew upon Shea very largely, Parkman won the public favor in preference to his more laborious contemporary.

Treating of the same historical facts, Shea was not outdone by Parkman in his appreciation of the missionaries and martyrs, but he also understood and appreciated the cause in which they were embarked. He too recognized the divine spark in the light of their lives, but he looked to the Church for its inspiration. He yielded to Parkman and none other, in crediting the zeal, the patience, the endurance and the holiness of the missionaries, but whereas Parkman endowed them with these qualities in spite of the Church, Shea knew that such qualities and graces were the legitimate fruits of the Church.

In an endeavor to express the influence upon the minds of readers of the works of these two master historians, it may be said that Parkman's writings tend to leave the impression of a long train of the noblest men of God's entire creation, embarked in and wasting their lives upon a cause unworthy the meanness of His creatures, and remaining sublime in spite of the stupendous handicap of an atrocious Church; while Shea, writing of the same historical facts, and in many instances first calling public attention to them, without going out of his way to glorify the Church, nevertheless, leaves his readers with the true impression that however high the current of virtue in the instrument of the Church, be he saint, martyr, missionary, priest or layman, it could not and it did not rise above its source, which was the Church.

JOHN P. HOPKINS

John P. Hopkins, son of John and Mary Flynn Hopkins, was born at Buffalo, New York, on the 29th of October, 1858. His parents hailed from County Mayo, Ireland, and came to the city of his birth in the year 1847. He was the seventh of twelve children and was sent to the Sisters' School, the Public School, and for a few months to St. Joseph's Institute, conducted by the Christian Brothers.

With a fine mind but a meager education, he left school and was apprenticed to the machinist trade, in which he became quite proficient. Concerning this period, Father Cavanagh in his funeral sermon said: "Providence which had given him a vigorous, eager mind, surrounded him with conditions most suitable for its development. The energy which marked his whole career drove his restless spirit through a process of self-education during his young years in Buffalo. By intense application his vigorous mind learned to grapple triumphantly with difficult problems and he rose rapidly through humble employments until he came to Chicago in 1879 on the threshold of young manhood."

He was first engaged by the Pullman Car Company as a general utility man on their lumber docks, but he showed such initiative that he soon rose to the position of timekeeper and from that to paymaster. It is an interesting light upon his character that during his first weeks in Pullman he complained about the labor conditions of the men and organized a strike. His natural leadership asserted itself in managing the athletic sports of the men and he was soon so well known that he naturally drifted into local politics, becoming in due time the treasurer of Hyde Park, of which Pullman was then a part.

In 1885 he engaged in the shoe business in what was known as the "Arcade" in Pullman, and this business was extended into other lines and became well known as the Hopkins-Seacord Company, and it was in this enterprise that he laid the foundation of his fortune. While in Pullman, Mr. Hopkins was chiefly instrumental in the annexation of Hyde Park to Chicago, and later he was made Chairman of the General Annexation Committee which brought into Chicago practically all the neighboring towns north, south and west of the city. He first attracted wide public attention in the political campaign of 1892 as head of the Cook County Democratic Organization. He worked with might and main in the interest of Grover Cleveland

for President, and John P. Altgeld for Governor, and these two men showed their appreciation by a life-long intimate friendship.

In his address at the Hopkins' Memorial Exercises, Mr. John B. McGillen, a life long friend and intimate of Mr. Hopkins said:

"It may be of interest to know what some of long knew, that Grover Cleveland enjoyed to the day of his death an intimate delightful acquaintance with John P. Hopkins. It was a friendship of Mr. Cleveland's seeking. A respectable volume could be made of the letters from the distinguished occupant of the White House received by his friend John P. Hopkins in those by-gone days. It is one of the cherished memories of the speaker to have had the privilege of running over a number of those letters with Mr. Hopkins and enjoying the intimate confidences therein disclosed, existing between the two men. Grover Cleveland while president and always afterward was particularly interested in Chicago. He knew many things in detail in a surprising way about it and continued that interest always, because of his friendship and correspondence with our departed friend."

On the assassination of Carter Harrison, the Mayor of Chicago in 1893, Mr. Hopkins was made the candidate of his party and elected to serve the unexpired term. At the meeting which nominated him, it was suggested that he withdraw because of his race and religion. This stirred his deepest nature and he answered that he would withdraw provided the nominee would be an Irish Catholic. "If not," said he, "I will myself run for office to find out if religion or race is a barrier in free America." After this speech he was nominated.

During his term as Mayor, Mr. Hopkins inaugurated the elevation of the railroads within the city limits; gave the first impetus to municipal civil service, and played an important part in the adjustment of the Pullman strike. He also established compensations for the city for the grants of franchises and insisted on the right of public regulation of utility corporations. It was while Mayor that the penetrating mind of Mr. Hopkins and his determination to get action when he thought action necessary showed themselves. A striking instance of this was when the Lake Shore Railroad refused to elevate their tracks, informing him that he could do nothing in the matter. Mr. Hopkins was determined there must be some way if it only could be found. He carefully examined their franchises and found that they were allowed to lay but two main tracks across the streets of the city. He at once ordered the city laborers to tear up the four extra tracks and the next day the Lake Shore officials were at his office to discuss ways and means of elevation.

Though Mr. Hopkins held few political offices, he was always a leader in his party and his influence was even nation-wide, due to the fact that he did not seek office for himself. Business, however, and big business, was the breath of his nostrils and almost any substantial enterprise could interest him, for here his energy and judgment came into their own. Before he died Mr. Hopkins was a multi-millionaire, the director of many large organizations and reputed one of Chicago's foremost financiers.

Mr. Hopkins was primarily a prominent Catholic citizen, that is, he was a practical Catholic and a conscientious citizen. Every Catholic and worthy civic movement could count on his support. He was a director of the Associated Catholic Charities; he was a founder of the American-Irish Historical Society, and promised not only his own support but that of his friends for the ILLINOIS CATHOLIC HISTORICAL SOCIETY. Though a member of numerous clubs, he was devoted to his family, especially to his mother, with whom he kept in daily contact no matter where he was.

Called again to the public service by the clarion of war, he became Secretary of the State Council of Defense by appointment of Governor Lowden and continued in this office until his death. It is the opinion of those associated with him that the physical strain connected with the war work exposed him to the attack of influenza which led to heart complications, from which he died on the 13th day of October, 1918. It has been said of him, "He is as truly a martyr of America as any brave boy who went over the top at Chateau Thierry or St. Mihiel." On the 16th of October his parish Church, St. James, was crowded to its capacity by his host of friends to pay their last respects. The sanctuary was filled with prelates and priests, and among the honorary pall bearers present were the Governor and state officials, members of the Council of Defense, the Mayor and many of his cabinet. The service was notable; the solemn Requiem Mass was celebrated by Rt. Rev. Msgr. Edward A. Kelly, a life-long friend, assisted by Rev. James F. Callaghan and Rev. Patrick W. Dunne, his pastor. His Grace, Most Rev. Archbishop George W. Mundelein, occupied the throne and gave the last absolution. The funeral oration, as masterly as it was consoling, was given by Very Rev. John Cavanagh, President of Notre Dame University.

In the funeral procession were a thousand policemen and firemen, a battalion of home-guards, a regiment of naval reserves, the Marine Band and hundreds of members of the Democratic Organization. In this solemn and impressive way his remains were started to Calvary Cemetery, where all that was mortal of John Patrick Hopkins was

buried beside his revered mother. Mr. Hopkins never married, but left to mourn his loss six sisters, namely: Mrs. Michael Lydon, Mrs. James H. Bonfield, Mrs. John A. McCormick and the Misses Adelia, Kate and Julia Hopkins.

Father Cavanagh in his eulogy said that the keynote of the life of John P. Hopkins was his sincerity. "There was nothing shallow about him, either in business, or politics, or friendship, or family life, or religion. Hence he was able to win and to hold the respect of opponents as well as the ardent loyalty of friends. The same sincerity of nature made him a great friend. If another sacrament had been established one could almost wish Our Lord had established a Sacrament of Friendship. It would be an aristocratic sacrament in the sense that comparatively few would be worthy to receive it. The confidence that never yields to suspicion; the affection stronger than death; the loyalty that shrinks from no labor, no sacrifice, no cost; the subtle sympathies; the inner glimpses; the sure responses; the deep intermingling of two lives through knowledge and sympathy, through faith and affection; that is true friendship. And few men understood it better or practiced it more faithfully than did Mr. Hopkins.

"Naturally the genuineness, the sincerity, that marked him in all other walks of life manifested itself especially in his religion. The seeds of the old faith, so deeply planted and so tenderly cultivated by his noble father and mother, found in his generous, clean heart a friendly and fertile soil.

"And as he was supremely loyal to the Cross, the symbol of his faith, so was he heroically devoted to the symbol of his country. To these twin loves, the noblest that can engage the human heart, he dedicated unreservedly the service of his heart."

Chicago and Illinois knew John P. Hopkins during the active period of his manhood. He was just entering upon his career when he came to this western region and cast in his lot with its citizens thirty years ago. How he employed these years was admirably told at a meeting held to do honor to his memory under the auspices of the American-Irish Historical Society, an organization promoted by Mr. Hopkins and of which he was the first executive, on the evening of December 27th, 1918. Mr. John B. McGillen, a life-long friend and associate, President of the Illinois Chapter of the Society, recounted the various stages of his successful career. He brought forcefully to the attention of his auditors the obligations under which Chicago and indeed all Illinois rest for benefits conferred through the instrumentality of Mr. Hopkins in both his public and private life.

It was the recital of a record of which any man might be proud, and one that disclosed the large capacity of the man whose memory was being honored.

In the course of this notable memorial meeting, other speakers who called attention to the qualities of Mr. Hopkins' character were: Mr. Bernard J. Mullaney, Mr. Joseph A. O'Donnell and the Reverend Dr. John Webster Melody. These intimate friends of Mr. Hopkins emphasized his dominant characteristics of mind and heart; his loyalty of purpose, his wisdom and prudence, and, above all, the loveliness of his personal traits. When these addresses are published they will constitute a memorial to Mr. Hopkins which may be read with pleasure by his host of friends, with profit by all who seek success in life, and with pride by all who have at heart the welfare of city and state.

FREDERIC SIEDENBURG, S. J.

Chicago.

IN MEMORIAM

The memorial exercises of the American-Irish Historical Society in honor of the memory of John P. Hopkins, held at the Sherman House, Chicago, on the evening of December 27th, 1918, were notable from many points. First of all, on account of the merit of the man memorialized; next, by reason of the sincerity manifested by the audience and finally by the dignified manner in which the exercises were conducted.

From personal knowledge and from the masterly addresses of the presiding officer, Mr. John B. McGillen, President of the Illinois Chapter of the American-Irish Historical Society, Mr. Joseph A. O'Donnell, Mr. Bernard J. Mullaney and Reverend John Webster Melody, the merits and characteristics of the distinguished deceased thus were summed up by an admirer.

John P. Hopkins possessed the somewhat rare quality of individuality. In all Chicago, in all Illinois, in perhaps all America there was but one John P. Hopkins. Few other men were at all like him and none was like him in many particulars.

He was misunderstood by many, was thoroughly understood by but a few, but a large number had an appreciative understanding of the man. He was hated by some, admired by many and loved by those who knew him well. He was a wealthy Democrat with the acumen of a Rothschild and the heart of a Vincent de Paul.



JOHN P. HOPKINS

Born at Buffalo, New York, October 29, 1858. Died at Chicago, October 13, 1918.

He was unlike most other men in his disregard for praise or blame. He clearly recognized the existence of a higher criterion of conduct than mere human respect. He was no doubt concerned that his conduct should square with the solid judgment of men, but neither sought the ephemeral plaudits of the crowd nor feared the passing criticisms of the ill-informed or ill-intentioned.

John P. Hopkins stands in this community as an example of a very rich man, without the arrogance, and selfishness that so often accompany the possession of riches. A man of wealth who could think effectively in terms of big money, but who was ever alive to every human sympathy. He differed from many other rich men in that his mind remained unwarped by his wealth.

According to our human understanding, John P. Hopkins died too soon. He was called in the vigor of his manhood; age had left no decaying mark upon him. He was at the zenith of his usefulness, and every year was adding new records of accomplishment to his life history. He wrought not ostentatiously, not even publicly, but definitely and creditably. He was not a self-advertised philanthropist, but his canceled bank vouchers representing donations to charity, religion and education, in their aggregate would put to shame publicity-seeking donors to public or private enterprises.

He was what men call a man's man, able to lead, willing to follow; qualified to govern, content to obey; able to recognize and quick to resent any attempt at imposition; conscious of both his strength and his infirmities; strong and constant in his admiration for the good qualities of others, and justly tolerant of their short-comings; tender and true in his likes and firm but just in his dislikes.

In speaking thus of John P. Hopkins, there is neither an intention or desire to idealize the man. He was eminently practical and gratifyingly human. Indeed, he possessed in a remarkable degree, the faculty of putting others at their ease by appearing to be what in reality he was—a fellow wayfarer on life's rugged road.

By the death of John P. Hopkins, the city, the State, and the nation lost a good citizen, his family a kind and loving brother, his intimates a loyal and gracious friend and all citizens a valuable and efficient fellow worker.

AMICUS.

Illinois Catholic Historical Review

Journal of the Illinois Catholic Historical Society

617 Ashland Block, Chicago

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COMMENDATION OF MOST REVEREND ARCHBISHOP GEORGE W. MUNDELEIN

This publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters. * * * The Society should receive encouragement from every source, and all who possibly can should enroll in its membership. * * * I need not add that your work has not only my blessing, it has my encouragement. It has every aid I can give it.

EDITORIAL

Just as we go to press the distressing news comes of the death of the President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, Honorable William J. Onahan.

The newspapers throughout the country have published this sad news and have given some of the details of the distinguished decedent's career. The *Chicago Tribune* of January 13, 1919, in announcing Mr. Onahan's death stated that he was "one of the best known Catholic laymen in America," and added the following brief sketch:

Mr. Onahan was born in County Carlow, Ireland, in 1836. In early childhood he was taken with his family to Liverpool, where he lived until he came to New York in 1854. In 1856 he moved to Chicago. He first worked as clerk in the Rock Island shops, at Taylor and Wells streets, but soon entered the commission business. In 1863 he was appointed a member of the school board by the common council, as was the method then, and in 1869 he was elected city clerk for two years. In 1879 he was appointed city collector by the elder Carter Harrison, holding the office for several terms, and afterward was controller under Mayors Cregier and Roche. In the '80s he was a member and president of the public library. In 1898 he became president of the Home Savings bank, remaining in that position until 1905.

In conjunction with a number of archbishops and bishops, he formed the Irish Catholic Colonization society, which placed Irish emigrants on farms in Nebraska and Minnesota. Pope Leo XIII recognized his services by conferring on him the dignity of papal chamberlain. Notre Dame university awarded him the Laetare medal.

Mr. Onahan was married in 1860 to Margaret G. Duffy, whose family settled in Chicago in 1842. Six children were born of the marriage, only one of whom survives—Mrs. Daniel V. Gallery, with whom he lived.

Mr. Onahan is mourned by a very large circle of intimate friends, but none feels his loss more keenly than the members of the ILLINOIS CATHOLIC HISTORICAL SOCIETY of which he was the chief executive. A complete biography of this distinguished Catholic and citizen will appear in the next number of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Our Membership Drive—In recent times a new significance has been given the word "drive". When a movement is put on foot to accomplish some desired object, it is called a drive. We have had numerous drives recently, and are promised more of them. Considerate persons have tried to keep out of the way of several drives connected with the war directly or indirectly in order that contributors would not be too heavily burdened.

The occurrence of the Illinois centennial year made it not only expedient but in an important sense necessary that something be done by the Catholics towards making known the Catholic history of the State, and accordingly the ILLINOIS CATHOLIC HISTORICAL SOCIETY was organized in 1918 even while the war was at its very height. Very little was done, however, in the way of urging contributions, especially in view of the fact that people were heavily burdened with calls for war purposes.

Now that the war is over, however, and we are entering upon a period of unprecedented prosperity in which business will soon recuperate and money is getting easy again, the ILLINOIS CATHOLIC HISTORICAL SOCIETY is asking the support necessary to make the project permanently successful.

The ILLINOIS CATHOLIC HISTORICAL REVIEW, the organ of the Society, is the principal tangible product of the Society's efforts and visiting the members quarterly in the choice form in which it is produced, furnishes evidence of the necessity for substantial financial resources.

To make this REVIEW effective, a wide distribution is necessary, and on that account it has been made available at a very low annual rate, namely \$2.00. We know of no other similar magazine distributed at as low a rate. Needless to say, this one can only be furnished permanently at that rate when the subscribers aggregate a sufficient number to meet the total cost of issuance. Until such time as we have an annual membership of 2,500 or more, those who receive the ILLINOIS CATHOLIC HISTORICAL REVIEW for one year upon payment of \$2.00, do not pay their equal proportion of the cost of issuing the magazine, and in that sense instead of their helping the Society, the Society is sustaining a loss on their account. It must not be thought for a moment, however, that the Society does not want annual members. A large number of readers of the magazine is the very thing that the Society does want, and the promoters are perfectly well aware that this large number can be secured only by means of a moderate price; and since there is no purpose or desire to make money out of this work, it is intended only to exact from subscribers the cost of the publications and other work of the Society.

The ILLINOIS CATHOLIC HISTORICAL SOCIETY rests its hope of firm establishment upon a strong conviction that there are a considerable number of people in Illinois

or the middle West that are in strong sympathy with the maintenance of a live Catholic historical society, and will give expression to their sympathy in substantial support. It is confidently expected that enough men and women will advance, if you please, a small sum of money, namely \$50.00, as a part of a foundation for this Society, not absolutely without return, but upon the condition that each shall receive the ILLINOIS CATHOLIC HISTORICAL REVIEW quarterly for life. That is how it is expected to keep this magazine up to the excellent standard that has been set for it. It is by means of just such support that we have been able to publish the three numbers that have reached our readers; numbers that have elbowed their way into the first rank of American periodicals and that grace the best libraries in the world.

That three numbers have gone out, the last of an equally excellent standing with the first is some evidence that the movement is not a mere flash in the pan or spurt of enthusiasm. To have "made good" is almost invariably a recommendation. The ILLINOIS CATHOLIC HISTORICAL SOCIETY is an accomplished fact! The ILLINOIS CATHOLIC HISTORICAL REVIEW has stood the test! The only available means of expressing the approval of the one and the appreciation of the other is by supporting them.

By whom shall the ILLINOIS CATHOLIC HISTORICAL SOCIETY be established and sustained? In time to come, the question "who founded the ILLINOIS CATHOLIC HISTORICAL SOCIETY?" will be asked. We sincerely believe that those who may do so will point with pride to the fact that they or their ancestors were instrumental in that work.

It is realized that every one who has an interest in such work cannot become a life member, but it is recognized that there are many men of means or of good income who can. Persons of property, prosperous business and professional men, those having good salaries would find it no sacrifice, and if they possess the proper disposition will count it a privilege to be enrolled upon the list of FOUNDERS of this Society.

We are led to this conclusion from the fact that many non-Catholics have expressed a willingness to contribute substantially to this work, in recognition of the cultural and educational benefits to themselves and to the public.

It has been a matter of much gratification that the hierarchy, the reverend clergy, the religious and the educational institutions have so warmly applauded this work and more especially that they have not been content with approval and applause alone, but so far have been the promptest and most effective contributors to the funds.

It is desired to publish a list of the members the Society secured during the first year as a record of the establishment of this Society. We have an abiding confidence that most Catholic men and women of Illinois to whom the work of this Society shall be made known, will want to have their names included in this list.

BOOK REVIEWS

St. Louis Catholic Historical Review. Published by the Catholic Historical Society of St. Louis. Quarterly.

Volume one, number one, of the *St. Louis Catholic Historical Review* for October, 1918, reached us in due time. It is issued by the Catholic Historical Society of St. Louis, edited by Reverend Charles L. Souvay, C. M., D. D., Editor-in-chief; Reverend F. G. Holweck, Reverend Gilbert Garraghan, S. J., Reverend John Rothensteiner and Edward Brown, Associate Editors.

The present number contains a gratifying approbation by Most Reverend John J. Glennon, Archbishop of St. Louis, a very direct foreword; an illuminating introduction under the title "The Catholic Historical Society of St. Louis, the Result of a Century's Endeavor," by Reverend John Rothensteiner; the constitution and by-laws of the Society; a valuable bibliography of the historical archives of St. Louis by Reverend F. G. Holweck; an account of the centenary of the foundation of the St. Louis Diocesan Seminary by Reverend Martin J. O'Malley, C. M., D. D.; a series of interesting historical notes and a reproduction of several original documents from the archives of the seminary.

This is the first glimpse of the outside world, we may say, into the mine of historical material existing in and about the older Catholic institutions of St. Louis. Page after page of letters and documents listed in this number of the *St. Louis Catholic Historical Review* in a large measure furnishes the key to the future complete history of the Catholic Church in the Middle West.

If we may judge from the present number, the promoters of the *St. Louis Catholic Historical Review* have in mind more the uncovering of the sources of history than the formulation of historical stories. Needless to say, this is a most valuable work, and the manner in which it is begun indicates the thoroughness with which we may expect it to be pursued. There is every evidence of care and scholarship in the production of this new magazine.

J. J. T.

In Memoriam—Clerical Beadroll of the Diocese of Alton. By A. Zurbonsen, Quincy, Illinois.

In his *In Memoriam—a Clerical Beadroll of the Diocese of Alton*, Father Zurbonsen has rendered two valuable services: First he has fittingly honored the memory of the noble men who, after serving their Church through the diocese of Alton in their high station, have

passed to their reward. Secondly, he has made a distinct contribution to the historical literature of the Middle West.

When one has traced from book to book and from document to document the fragmentary references to the sturdy pioneer missionaries, and has realized the difficulty of piecing together the stray bits of information that are available, he can appreciate turning to Father Zurbonsen's *Beadroll* and there finding the connected story of the lives and the death of these great and good men.

How many of the men who carried the torch-light of faith into the dark and unexplored places in the early days of the State served in the diocese of Alton, at least for a time, would hardly have been credited before reading Father Zurbonsen's book.

Occasionally we hear something said of "circuit riders," but here they are. They are the men who rode horse-back, traveled by boat, by cart, on foot, in almost any way to carry the gospel through Illinois.

In Father Zurbonsen's book we run across such well-known figures as Bishops Quarter, Vandavelde, O'Regan, Melcher, Juncker and Baltes—Fathers Bartels, Brady, Brickwedde, Carroll, Durbin, Fortman, Hamilton, Kuenster, Lefevre, Masquelet, McElherne, McGirr, Raho, St. Cyr, Meyer and Tucker, all familiar to the student of the Church in early Illinois, besides a large number of able clergymen of a later day.

Father Zurbonsen's work merits a wide reading, and it will be most fortunate if some one will undertake a similar work in every diocese in Illinois.

M. A. R.

A COURTEOUS DISSENT

Mr. Thomas Meehan of New York, one of the best-informed men in the country on Catholic historical topics, writes *America*, the national Catholic weekly, stating that Sister Mary Turpin, a sketch of whose life appeared in the October number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, was not the first American-born nun. Mr. Meehan's interesting letter is here reproduced:

THE FIRST AMERICAN-BORN NUN

To the Editor of AMERICA:

Among the interesting contributions to the second number of the new ILLINOIS CATHOLIC HISTORICAL REVIEW is a letter from Mother St. Charles, of the New Orleans Ursuline Convent, in which the claim is made that Mary Turpin, the daughter of Louis Turpin, keeper of the King's Warehouse in Illinois, and his Indian wife, was "the first American-born nun." Mary Turpin entered the Ursuline novitiate at New Orleans, La., July 2, 1749, and on December 7 of the same year became the lay-Sister St. Martha of that community.

Mother St. Charles will probably find some objections filed to her laudable desire to put New Orleans at the head of the list. One, for instance, might come from the Quebec Convent of the Ursulines, which is the oldest institution for the education of women in North America. It dates from August 1, 1639. The records there tell of an American nun born about 1683.

She was Mary Anne Davis, whose parents were killed in an Indian raid on Oyster River, New Hampshire, on July 18, 1694. The Abnaki Indians carried her off as a captive and some time after Father Rasle, S. J., rescued her and took her to Canada, where, in 1698, she entered the Ursuline convent at Quebec and was professed as Sister St. Benedict.

She died before Sister St. Martha had entered the New Orleans convent. A transcript of the record of her death in the convent diary was printed as follows in the *Sacred Heart Review* of October 24, 1908:

The Lord has just taken from us our dear Mother Mary Anne Davis de St. Benoi, after five months' illness, during which she manifested great patience. She was of English origin and carried away by a band of savages, who killed her father before her eyes. Fortunately she fell into the hands of the chief of a village who was a good Christian, and did not allow her to be treated as a slave, according to the usual practices of the savages towards their captives. She was about fifteen years old when redeemed by the French, and lived in several good families successively, in order to acquire the habits of civilized life and the use of the French language. She everywhere manifested excellent traits of character, and appreciated so fully the gift of faith that she would never listen to any proposal of returning to her own country, and constantly refused the solicitations of the English commissioners, who at different times came to treat for the exchange of prisoners. Her desire to enter our boarding school in order to be more fully instructed in our holy religion was granted, and she soon formed the resolution to consecrate herself wholly to Him who had so mercifully led her out of the darkness of heresy. Several charitable persons aided in paying the expenses of her entrance, but the greater part of her dowry was given by the Community (*i. e.*, by the Ursulines themselves) in view of her decided

vocation and the sacrifice she made of her country in order to preserve her Faith.

Her monastic obligations she perfectly fulfilled, and she acquitted herself with exactness of the employment assigned her by holy obedience. Her zeal for the decoration of the altar made her particularly partial to the office of sacristan. Her love of industry, her ability, her spirit of order and economy, rendered her still very useful to the Community, though she was at least seventy years of age.

She had great devotion to the Blessed Virgin and daily said the rosary. Her confidence in St. Joseph made her desire his special protection at the hour of death—a desire that was granted, for she died on the second of March of this year 1749, after receiving the Sacraments with great fervor, in the fiftieth year of her religious life.

Another American nun in this Quebec convent, and also an Abnaki captive, was Esther Wheelwright, who was elected Superior of the community in 1760. In our neglect of American Catholic history the stories of the many Indian captives who were taken to Canada and of their descendants are not generally known. The famous Archbishop Plessis of Quebec was the grandson of Martha French, one of the captives made in the raid on Deerfield, Massachusetts, February 28, 1704. In Canada, she became a convert and married Jean Luis Menard, and their daughter, Louise, was the mother of Joseph Amable Plessis, first Archbishop of Quebec. The burning of Deerfield was one of the great events of the French and Indian wars on the colonies, and the subsequent history of the captives taken to Canada makes a very interesting chapter in Catholic American annals.

THOMAS F. MEEHAN.

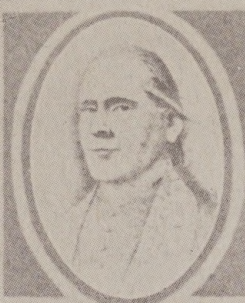
Brooklyn.

If Mother St. Charles has erred, her statement is made upon excellent authority at least. On page 559 of Shea's *The Church in Colonial Days* will be found the following paragraph:

The influence of religion can be seen in some pious children brought up in the Illinois country. Mary Turpin, daughter of a Canadian father and an Illinois mother, remarkable for her modesty, piety, and industry, became a nun in the Ursuline Convent, New Orleans, where she died in 1761, at the age of fifty-two. She was certainly the first American-born nun in this country.

Mr. Meehan may have overlooked the last three words used by both Mr. Shea and Mother St. Charles, "*in this country.*" The heading of the article is admittedly incomplete in this respect.

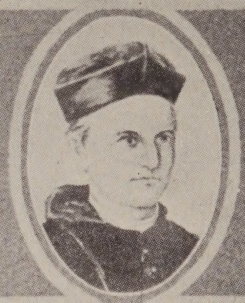
Our thanks are due Mr. Meehan for his notice and due *America* for its publication.



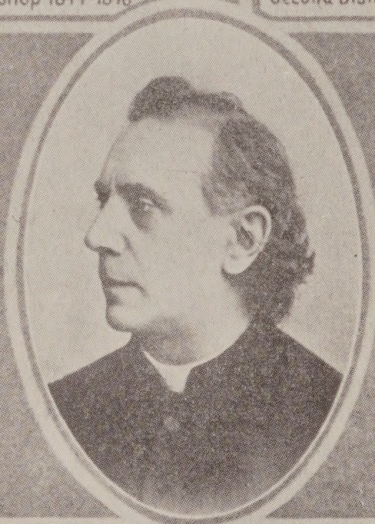
Rt. Rev. William Quarter, D.D.
First Bishop 1844-1848



Rt. Rev. J.O. Van DeVelde, D.D.
Second Bishop 1849-1853



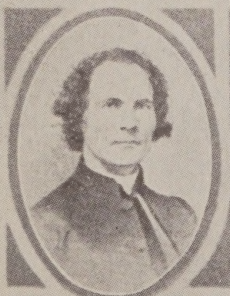
Rt. Rev. Anthony O'Regan, D.D.
Third Bishop 1854-1858



Most Rev.
Patrick A. Feehan, D.D.
First Archbishop
1880-1902



Most Rev.
James E. Quigley, D.D.
Second Archbishop
1903-1915



Rt. Rev. James Duggan, D.D.
Fourth Bishop 1859-1870



Rt. Rev. Thomas Foley, D.D.
Fifth Bishop 1870-1879

Former Bishops and Archbishops of Chicago. (Design by courtesy of the *New World*.)

